

THE  
RIGHTEOUS  
MANS  
CONVERSATION:  
Or a Life in  
HEAVEN.

With two other *Treatises*, his  
Tower and Honour: Setting forth the  
*Christians* way to safety in times  
of *Danger*.

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By Jeremiah Dyke, Minister of Epping.

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Mat. 24.28. *Whersoever the Carcas is, there will the  
Eagles be gathered together.*



L O N D O N,

Printed for Thomas Pierrepont, at the Sun in  
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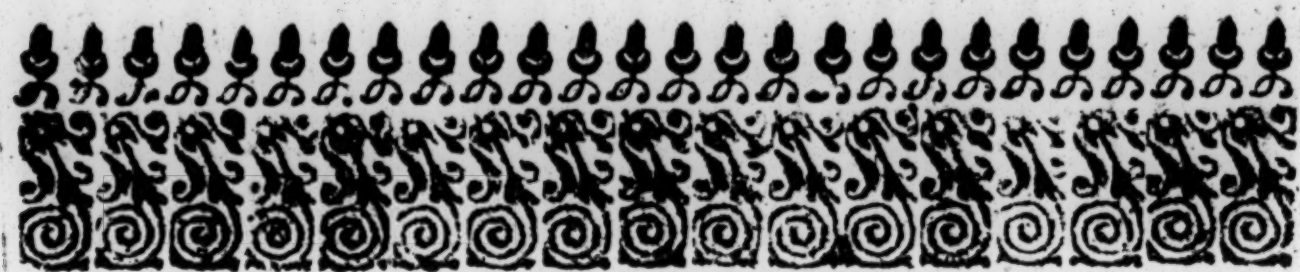
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TO THE  
Right Honourable  
and vertuously ennobled  
Lady ; the Lady

KATHERIN WENTVVORTH,  
my singular good Lady.

RIGHT HONOURABLE :

**H**e Divine Providence hath  
in wonderfull wisedome  
put an uncertainty upon all  
earthly good, and hath so ordered it  
that there should be a vicissitude, an  
entercourse, & an interchange as of  
seasons so of conditions. There must Genes.  
8.22.  
be *whiles the earth remains* a varietie  
and succession of seasons. *Seed time  
and harvest, cold and heate, summer and  
winter, day and night ;* And there ever  
hath beene, and will be *whiles the  
world remaineth, the like varietie*



## The Epistle Dedicatory.

Pfalme  
126.5,6.

Can.2.  
11,12.

Ifai  
21.12.  
Sic. Iun.

and succession of conditions in this life. There is a seed-time, and an harvest. *They that sowe in tears shall reap in joy. He that goeth forth & weepeth bearing precious seed, or the seed basket, shall doubtlesse come againe with rejoycing, bringing his sheaves with him.* There is a winter and a summer. *Loe the winter is past, the rain is over, and gone. The flowers appeare on the earth, the time of the singing of the birds is come.* There is a day and a night. *The morning was come, but the night also doth come: thou hadst a time of prosperity, but now affliction is comming upon thee,* sayes the Prophet to *Edom.* Now as it is a matter of comfort that may support our spirits in a wet seed-time, in a cold winter, in a dark night, that a joyfull harvest, a warme summer, a lightsome day wil come, so it is matter of fear in a joyfull harvest, in a warme summer, in a bright day, that after these a wet, weeping seed-time, a



## The Epistle Dedicatory.

a gloomy night *may come*. The time  
may come when we may say, *Lo the  
summer is past*, the rains, and the cold  
are comming, and the *shadows of the  
evening stretched out* may tell us that  
then *the day goes away*, and that wee <sup>Ier. 6. 4.</sup>  
may then say, *Wo unto us*. As this suc-  
cessive entercourse of conditions in  
the times of evill should keepe us  
from a fainting succumbency, and  
an unbeseeming despondency of spi-  
rit; so in the time when our moun-  
tain seemes strongest, and our com-  
forts seem to be most settled, it should  
keepe us from securitie and *setling  
upon our lees*. It is good to feare the  
worst in our best condition, and so  
to feare the worst as to provide and  
prepare for it. Though Job had some <sup>Iob 29.  
18.</sup>  
probable grounds to say, *I shall die  
in my nest*, yet he never so rocked and  
lulled himsefe asleep with the con-  
ceit of a perpetuity of his prosperi-  
tie, but that hee feared what might,  
A 2 and



Iob 3.25. and what did come. I feared a fear,  
and it came upon mee, and that (sayes  
he) which I was afraid of, is come unto  
me. He never so hoped in hope, but  
withall in his best estate he feared a  
fear. Never any man on earth enjoy-  
ed a more glorious peace then Solo-  
mon did, & yet never any prince, that  
had and made greater preparations  
for war. He had dominion over all the  
Region on this side the river, and he had  
peace on all sides round about him, And  
Iudah and Israel dwelt safely, every  
man under his Vine, and under his Fig-  
tree, from Dan to Beer-sheba, all the  
dayes of Solomon. And Solomon had  
fourty thousand stalles of horses for his  
charets, and twelve thousand horsemen.  
Here was great peace and safety, and  
yet great provisions against a dan-  
ger that might happen. His wise-  
dom is exemplary, and it is wisdom  
to follow it. Since all earthly felici-  
ties are mutable, and sorrowes and cala-

I Kings  
4.24,25,  
26.



calamities may come in their room,  
 it is singular wisdom, as to foresee  
 them, so to provide for comfort  
 and safety in them. It was a wise  
 speech of *Crates* the Theban when  
 hee forsooke *Thebes* after it was re-  
 paired, and so fortified: *I need not,*  
 said hee, *a city that Alexander or some*  
*other may overthrow.* He thought it a  
 folly to trust to any city or hold for  
 his safety, which might not be able  
 to withstand *Alexanders*, or another  
 enemies power. That was the high-  
 est pitch of his prudence and provi-  
 dence; and so farre should Christi-  
 ans goe, but must yet withall goe  
 farther, not onely not to betrust  
 their safety with any thing in a  
 mans power, but to seeke their  
 comforts and their safety in such an  
 hold and muniment as is above the  
 reach and power of an *Alexander*,  
 or any other man. Such an hold,  
 and such a tower there is to be had.

ε' δ' ομοι πό-  
 λεας ἢ τ' Ἀλέ-  
 ξανδρος κατα-  
 σκαφεῖ, ἢ ἄλ-  
 λος.  
*Alian. lib.*  
 3.c.6.



That's the gracious goodnesse of the Lord, that though he will bring changes and alterations of our conditions, and turne our comforts into feares, yet hee will never put us into such feares, nor put us upon such streights, as that wee shall bee left comfortlesse or towerlesse. Hee hath in the hardest, and worst that can befall us, provided us the *Tower of his Name*; to which, we may run, and to which if we doe runne, we shall finde succour and safety. So that looking upon godly and righteous men, will a man say of them, as *Balaam* said when he looked upon the Kenites, *Strong is thy dwelling place, and thou puttest thy nest in a Rocke*? And what ever sad condition then befall a Christian, what need his spirit be perplexed, and distracted with feares? When he hath put his nest in a rocke, why should any thing put his heart in a feare?

Numb.  
24.21.

But



## The Epistle Dedicatory.

But this is our folly and our weaknesse, that God having provided us so strong a Tower as his Name is, that wee take not the advantage of the strength of this Tower, that we make no more haste unto, and into it. It is said of *Ephraim*, that *hee was* Hosea 7.11. *a silly Dove without heart*; and well it were if the same might not as truly be said of us. To bee a Dove *without gall*, that's commendable, but to be a Dove *without heart*, that is neither commendable nor safe. *A rod*, sayes *Solomon*, *is for him that is void of heart.* Prov. 10. 13. That man must needs lie open, and bee exposed to the judgements of God that fall upon the world. A Dove-like *Innocency* our Saviour requires in us, *Bee innocent as Doves*; but a Dove-like *sillinesse* not minding nor fearing the Fowlers nets and snares he cautions against when he requires a Serpentine wisdom. And yet the Dove is not so silly but

when



## The Epistle Dedicatory.

when shee sees a danger, and is in  
**Ier. 48. 28.** *fear of her enemy, shee can dwell in  
the rocke, and make her nest in the sides  
of the boles mouth. The Dove is not  
without heart, but in her feare and  
danger shee will seeke shelter in the  
rocke. To get into this Tower of  
Gods Name, how would it settle  
and secure our hearts, and quiet our  
spirits in the saddest conditions?*  
*How good is it to heare the raine  
rattle upon the tiles when a man sits  
under the roofe? When Moses gave  
warning of that dreadfull storme  
of haile and fire mingled with it,  
such of Pharaohs servants as feared  
the Word of the Lord, made their  
servants and cattell flie into their hou-  
ses, such as regarded not so faire  
warning left them abroad in the field.  
When the storme came, who were  
the wiser and the safer then? then  
both parties saw how good it was  
to be housed in a storme. And what  
is*

*Subiecto  
Imbre mex.  
andire.  
Adag.*

**Exod. 10.  
20, 21.**



is an house to this Tower of Gods Name? when so much safety in an Egyptian cottage, what will the safety of a mans person, and the serenity of a mans spirit bee within the covert of so strong a Tower? But who shall be the men that shall have the benefit of *this Tower*? Such as bee *Gods friends*. And who bee Gods friends? Such as have their *Conversation in Heaven*. They that have their *Conversation in Heaven* are the *friends* of the God of Heaven, and they that are the *friends* of God shall have the *Name of God* for their *strong Tower*. And therefore it is that I have joyned these texts, and treatises together in one, they having such correspondence with, and reference each to other.

And now (most Noble, and my much *Honoured Lady*) they coming forth to publike view, I make so bold as to tender and present  
them



## *The Epistle Dedicatory.*

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them to your *Honour*, as a publique testimoniall of my thankfulnesse to you. I must ever acknowledge mine engagements unto you, such as transcend possibility of any retribution on my part, and must leave that unto him that can and will repay you sevenfold into your bosome. I must with all thankfulnesse to God acknowledge your Noblenesse in your favours, countenance, and encouragement to mee in the worke and labour of my Ministry. There is mention made in Scripture of *Hezekiah's acts, and his goodnesse*. Acts, and goodnesse, that's a glorious commendation. Wee read of his father *Abaz, his acts, and of all his wayes, first and last*; but wee reade of no goodnesse. They bee acts and goodnesse, good acts that make the Name sweet and Honourable. And what were *Hezekiah's acts and goodnesse*? I finde amongst other, two of speciall

2 Chron.  
32.32.

2 Chro  
28.26.



## *The Epistle Dedicatory.*

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ciall note. The one was that *He encouraged the Levites that taught the good knowledge of Lord.* His encouragement of the Levites was his honour: there was an act and goodnesse, an act of goodnesse indeed. And in that act of goodnesse doth your Honour share with him. The other act, and goodnesse of his was that *he made a poole and a conduit, and brought water into the City.* His purse was going for the benefit of others, and the good of many. And herein have you followed him in his goodnesse, *Your fountaines have beene dispersed abroad; and your Rivers of waters in the streets.* You have built *Solomons Conduit,* and the waters of your bountie & mercie cease not to spring, and run abroad to the reliefe of many. Your workes praise you in the gate, as *Bathshebaes* vertuous vvo-  
mans should. The backs of the poor  
vvhich you cloathe, the loines of

2 Chron.  
30.22.

2 Kings  
20.20.

Prov. 5.  
16.

Prov. 31.  
31.



## *The Epistle Dedicatory.*

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the poor which your fleece warmes,  
the bellies of the poore which you  
feed, and the bowels of the poore  
which you so often refresh, they all  
blesse you, and God for you. And  
he that heares the curses of the poor  
oppressed, will certainly heare the  
prayers of the poor refreshed. Not  
onely *Cornelius* his prayers, but his

*Acts 10.4. Prayers and his Almes both came up  
for a memoriall before God. The Kings*

*Luke 22,  
25.*

*of the Gentiles affected the Title of  
Benefactors, how well they deser-  
ved it some of them, their Stories  
witnessed, but what they affected,  
you have really deserved, The Ho-  
nourable stile of a Benefactor to*

*Acts 9.36. the poore. It is said of Dorcas, that  
she was a woman full of good workes,  
and almes-deeds which shee did. And  
herein it appeared, that she was in-  
deed a woman full of good workes :  
that all the Widowes, and poor wo-  
men which shee had cloathed, stood*



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weeping by Peter when she was dead, and shewing the coates and garments which shee had made at her cost, and cloathed them withall. So many coates and garments as they shewed, so many evidences they brought forth of her good workes. The like honour is yours upon the same grounds. And it is worth the noting that Calvin notes upon that place. That the text points out one cause why Dorcas was raised from the dead, namely that God out of compassion to the poore granted the life of that holy woman at the instance of their prayers. And if God at the instance of the prayers of the poore whom shee had shewed mercy to, raised Dorcas from the dead, then how much more will he at the prayers of the poore continue, and draw out their lives that doe draw out their bowels to the poore? It is certain that God will have an eye for good over such as have had a good eye to the poor. He will be a Tower to such in a

Acts  
9.39.

Hic cau-  
sam mo-  
rat Lu-  
cas cur  
suscitas  
ta fuerit  
Tabita,  
nempe  
quod  
Deus  
pauper-  
um mi-  
sertus,  
eorum  
votis  
sanctae  
feminae  
vitam  
concessit.  
Calv. in  
loc.



## *The Epistle Dedicatory.*

Pfalme  
112.  
4, 6, 7.

time when a tower will be of greatest use. The man that *shall not bee afraid of evill tidings*, and in evill times, *that shall have his heart fixed*, that shall have his heart established, so as he *shal not be afraid*, is thus qualified amongst other things. He is *gracious, and full of compassion, and righteous*: that is, liberall and good to the necessities of the poor. Such an one shall finde God good to him in an evil time of misery. Gods Name shall be a Tower of safety to such an one. And that that *Name* may be ever your *strong Tower* of safety, and that the God of heaven, and Father of our Lord Iesus Christ would abundantly multiply *your graces, & your dayes*, that he would continue and encrease the honour of your Noble Family, both in *Root and Branches*, and that he would give you at the last a *full reward* in his glorious Kingdom, is and ever shal be the hearty prayer of

Your Honours servant,  
*Jeremy Dyke.*





# THE RIGHTEOUS MANS TOWER.

Prov. 18.10.

*The Name of the Lord is a strong Tower, the righteous runnes into it, and is safe, or is set aloft.*



6 *W*hat Salomons drift was in writing this booke of the Proverbs we finde chap. 1. 2, 3, 4. *To know wisdom and instruction, and that men might perceive the words of understanding. And not onely that they might perceive the words of understanding, but that they might Receive the instruction of wisdom. And to give subtilty to the simple.* Now that which Salomon speaks of his whole booke may be applyed in speciall manner to this particular proverbe: when men are in streights and dangers, and their spirits in distractions, and perplexities, there is nothing they desire more then safety, and faire issue, and deliverance, and are casting about in their thoughts, what may  
B be



be their wisest, and safest course. And yet such is mens folly and simplicity, that amongst the many courses they thinke, and resolve upon; they cannot hit upon the onely safe course of all. Therefore *Salomon* in this proverbe intends to make men know wisdom and instruction, would have men perceive the words of understanding, and would teach the simple a piece of holy subtlety and policy, and what course is the onely wise course to be taken in a case of feare and danger: namely, that the onely wise course for a man to provide for himselfe in such a case is to betake himselfe to the Name of God, for his Name is a strong Tower, and that the Righteous having the wisdom thither to betake himselfe, findes it well worth the while, and that it is no labour lost, *The righteous runnes into it and is safe*, is set a loft out of the reach of his feared danger. And the truth of this poynt he illustrates by shewing the contrary vanity of all other carnall shifts, and confidences of our owne, verl. 11. *The Rich mans wealth is his strong city, and as an high wall in his conceit*, many build as they suppose strong castles and towers, in which they suppose to immure themselves, and to be fenced against all after-claps, as the Rich man supposes his riches will be his security against any danger, but alas, this and all other Towers and Castles, are but castles, and Towers in the ayre, onely in mens owne conceits: there is but one way when all is done, and that is this, *The name of the Lord is a strong Tower, &c.* For the sense of the words. By the Name of the Lord is meant the Lord himselfe, *Deut. 28. 58.* and the Power, the Providence, the Mercy, and Good-



netle of God, *Is a strong Tower*. It is a metaphoricall speech: looke what a strong tower is in case of danger: such is God, such is his Power, Providence, Mercy, and Goodnesse to a man having recourse to him. *Runnes into it*. It is the metaphor continued, men in danger of a pursuing enemy, not by having a tower, but by a speedy betaking of themselves, and *running* thither with all haste finde safety: so men by a speedy betaking themselves to God finde shelter, and protection. The point then that may be gathered from hence is this,

*What is the onely sanctuary for safety in a case of feare, and danger? What is the onely wise project in such a case for a mans security? That the wisest, and safest course in such a case is to runne to God. The onely sanctuary for safety is the name of God fled and runne unto.* Doctr.

To this purpose makes that prayer of the church for the King. Psal. 20. 1. *The Name of the God of Iacob defend thee, or set thee on an high place.*

A man that in a case of feare and danger will wisely provide for his safety, must doe two things.

First, He must make choyce and pitch upon a place, or person in whom, and which there is such a sufficiency that safetie and securitie may be had. As in time of warre, when a man is in feare or danger of an enemy, he will not trust to his house, but he makes choyce of a fort, of a castle, of a tower. And not of any tower, or castle neither, not of a weak tower, of an unfurnished tower, but a *strong Tower*, strongly built, strongly maned, well munitioned.



Secondly, Hee must betake himselfe, and that with speed also to that place, or person. He must not onely goe, but he must *Runne*, betake himselfe with speed. Both those things must be done in a wise provision for safety. For if a man doe runne to a tower, yet if that be a weake and an insufficient tower, without men and munition, and a ruinous shaken tower: or if a man doe make choyce of a tower, a strong sufficient tower, yet if in his danger he betake not himselfe to that tower, but he sit still: or if he sit not still, yet he but onely goe, and walke on easily towards it, he may well be met withall, and a danger may arrest him, surprize him, and cut him off before he get the tower over his head. But the man that will be safe, as he must choose a strong tower, so he must goe to, nay, *Run* into that *Tower*. *Running* will not secure a man unlesse the tower be *strong*. The strong tower will not secure a man unlesse he *Runne*. There must be *strength* in the tower, and *speed* in the pace. A *weake* tower, or a *slow* pace, either of them layes a man open to the danger. But when the *Tower* is *strong*, & a man *Runs*, then is a man in *safety*. Now thus it is in running to God in a case of danger, it is the surest project for safetie. for

1. Gods Name is a Tower, a strong Tower. The Name of the Lord is a strong Tower. The Lord, saith David, *is my rock, and my fortresse, my strength in whom I will trust, and mine high Tower.* Psal. 18.2. *An house of Fortresses.* Psal. 31.2. The Prophet *Nahum* speakes of terrible things, and of sore times of trouble, that were comming in his dayes. *Neb.* 1.5,6. And puts the question what a man should doe for his safetie at that time, *who can stand before*



before his indignation, and who can abide in the fiercenesse of his anger? What shall a man do, what course shall he take for his safetie, when his fury is powred out like fire, and the rockes are throwne downe? The answer to that question is laid downe, verse 7. *The Lord is Good, a strong Hold in the day of trouble.* The time it may be might be such a time as *Amos 5.13. It is an evill time,* The dayes it may be might be such as *Paul* speakes of *Ephes. 5.16. The dayes are evill.* I but sayes the Prophet, *The Lord is good.* The dangers many, and exceeding great, I but *the Lord is a strong hold in the day of trouble.* Excellent is that *Psalm. 46.1. God is our refuge, and our strength, a very present helpe in trouble.* If a person had slaine a man at unawares he was to flee unto one of the cities of Refuge, and the reason is given, *Deut. 19.6.* why God would have three of those cities in three severall parts of the land, *Least the avenger of blood pursue the slayer whilest his heart is hot, and overtake him because the way is long, and slay him.* Therefore would God have them in divers places, because a man slaying another at unawares might be neere to one of those cities, and so prevent danger by getting into one of them for sanctuary. Now if once a man were within the walls, or gates of one of those cities of Refuge, then he was safe. Let the avenger of blood follow as hard as hee would, and let his heart bee as hot as it would, yet if once within the citie of Refuge, the man was safe. When the avenger of blood pursued hotly, a man was in present danger, but if he got but the citie of Refuge over his head, though the Avenger pursued at his very heeles, yet the citie of Refuge was a very present



*helpe*, in that time of danger. So saith the Psalm, *God is our refuge*, our City of Refuge. Suppose troubles and dangers should pursue a man as close at the heeles as the Avenger of blood did the manslayer, it may be in such a case of danger, there was no possibility of escape, yes that there were, *God is our refuge, and our strength, a very present helpe in trouble*, let dangers be as present as may be, yet he is a *very present helpe*. There is an All-sufficiency in God both for defence and offence. There is no danger so great or present, from which his power is not able to rescue. No power so great, which he is not able to crush, and breake.

The safety of a strong tower stands in two things, 1 That it is for *defence*, so as to keepe an enemy off, and to defend a man within it from the danger of enemies without. 2 That it is for *offence*, so as to hurt, and spoyle an enemy without. A tower not only guards, and keeps a man safe, but it hath ordinance and ammunition, with which it keepes off, and beats off, and beates away enemies. A *weake* person from a *strong* tower, may doe a great deale of mischief to a strong enemy. *Abimeleck*, and a sorry woman were an unequall match, what was a weake woman to him? And yet a *weake woman* having the advantage of a *strong Tower*, prooved too good for him, for a woman from the tower cast a piece of a milstone upon *Abimelechs* head, and brake his skull. *Iudg. 9. 53.* Now such a *strong tower* is the Lord. He hath al-sufficiency of strength to defend, free and protect from all dangers whatsoever, and he hath All-sufficiency of Power to beate, and batter and spoyle all such adversaries as shall



shall assault any within this Tower. He is a strong Tower, both to keepe such safe as are within it, and a strong Tower, able to batter with his Cannon and Ordnance such as shall offer to assaile and besiege it. He is such a Tower as that, *Cant. 4. 4. Thy neck is like the Tower of David builded for an Armory, wherein there hangs a thousand Bucklers, all shields of mighty men.* In Davids Tower there were shields and bucklers for defence and protection, and there was *Thalpioth*, an Armory, a word that comes of *Thalab* to hang, and *Pijoth*, two edged swords, all Instruments of offence, and weapons of death to doe executions on enemies, so that he that makes choyce of God for his safety, goes wisely to worke in provision for his security, for he pitches upon a Tower, upon a strong Tower. He is a Tower unquestionably sufficient for safety. This is an impregnable fort, *Psal. 20. 1. The name of the God of Iacob set thee on an high place.*

Therefore *Psal. 46. 1. \* God is our Refuge and our strength.* Such a refuge in which there is strength. There be Refuges in which no strength, to which when a man betakes himselfe, he is rather weakened then strengthened. *Ahaz* makes the King of *Assyria* his Refuge, but he was not his strength, *2 Chron. 28. 20. The King of Assyria came unto him, and distressed him, but strengthened him not.* But God is not such a refuge, He is our refuge and our strength, the name of the Lord is a strong Tower.

\* Deus non  
est Refugi-  
um & vir-  
tus. Sunt  
quidam re-  
fugia ubi  
non est vir-  
tus, quo  
quisq; cum  
fugerit ma-  
gis infirme-  
tur quam  
confirme-  
tur.

*Confugis ad aliquem in seculo magnum, ut facias tibi potentem amicum. Refugium tibi videtur. Tanta tamen huius seculi incerta sunt tot ut cum ad tale Refugium confugeris, plus ibi timere incipias. Non est refugium nostrum tale, sed refugium nostrum virtus est. Cum illic confugerimus, firmi erimus.* *August. in Psal. 43.*



2 In running unto, and into this Tower, in betaking a mans selfe unto God, there is safety. *The Righteous Runs into it, and is exalted*, or is safe, we shall finde it true in some examples. *Iehoshaphat* was in great danger, and in great feare, 2 Chron. 20. 1, 2. Then there came some that told *Iehoshaphat*, saying, *There commeth a great multitude against thee*, what that multitude was we see verse 1. And what doth *Iehoshaphat* in this feare and danger? See verse 3. 4. He set himselfe to seek the Lord, and proclaimed a fast throughout all *Iudah*, and *Iudah* gathered themselves together, to aske helpe of the Lord, even out of all the Cities of *Iudah*: they came to seeke the Lord. And verse 12. *We know not what to doe; but our eyes are upon thee.* *Iehoshaphat* and the people in their danger, and their feare, run to this strong Tower of the Name of the Lord, they betake themselves to God: and what was the issue? see it, verse 22, 23, 24. All the huge hoste of their enemies proves an heap of dead karcases; whē they came to the Watch tower in the *Wildernesse*, they then found that the Name of the Lord which they had run unto, prooved indeed a Tower of safety. *Hezekiah* was in a great danger and feare, *Senacherib* comes against him with an Army of an hundred fourescore and five thousand, sends him railing messages, threatening letters: what course takes *Hezekiah* in this danger? He runnes to this strong Tower, 2 Chron 32. 20. For this cause *Hezekiah* the King, and the Prophet *Isaiah* prayed, and cryed to heaven. See also 2 King. 19. 1. 14, 15. All this was running to this Tower; and what was the speed, and the sequell? That



That we finde, 2 Chron. 32. 21, 22, 23. Thus the Lord saved Hezekiah, and he was magnified amongst all Nations. So that Hezekiah ran to this Tower, and was not only safe, but was exalted, and magnified. So that the Name of the Lord is not onely a strong tower, but a saving tower, and a man by betaking himselfe to it, takes a wise course for safety and protection.

It serves to teach us what to doe in case of feares, and dangers, and what course to take for our safety, and good. When men are in temporall feares and dangers, they are ready to say, as the Taylor in his spirituall feares, Acts 16. 30. *Sirs, what must I doe to bee saved?* So in cases of outward danger, trouble, and molestation, men are ready to cry out, Oh good Sirs, what shall we doe? what course shall we take? Is there any course to be thought upon, and to betaken, that may be conducent unto, and wherein we may provide for our safety? Yes, there is a course and a way to be taken for safety in the greatest feares that can befall us. I but what is that course? and what may that way be? This is the course, *The Name of the Lord is a strong tower, the righteous run into it, and are safe.* In feares and dangers then make we unto this Tower, get we unto and into it, and wee take the right course for our safety. Davids heart was overwhelmed, full of feares by reason of dangers, and he takes this course, Psal. 61. 2, 3. *I will cry unto thee when my heart is overwhelmed, leade me to the Rocke that is higher then I, for thou hast beene a shelter for me, and a strong tower from the enemy.* The course to be safe is to be set aloft, to be placed

Vse.



*placed on high, out of the reach of a danger. The Name of the Lord is a strong Tower, the righteous run into it, and is set aloft, גבוה, that is, he is safe, because when a man is set aloft out of the reach of a danger then he is safe. But how shall a man be set aloft? By running into this Tower of Gods Name, Psal. 46. 7. The God of Iacob is our Refuge, is an high place for us, גבוה, a place to be set aloft in, the same word that is here in the Text. So that when a man runnes unto Gods Name, hee is in an High place, when in an high place he is aloft, and when he is aloft he is safe. It is strange to see how full of feares mens hearts are, when they are apprehensive of dangers, and are sensible of approaching evils, and yet in the meane time how little care they take, how little provision they make for their safety and security.*

That same in the generall was a wise course of them, Gen. 11. 4. *Let us build a City, and a Tower whose top may reach to heaven, lest we be scattered abroad upon the face of the earth.* Thus farre they went wisely to worke, that being in a feare they would provide for their safety, that being in a feare they would build a Tower for their defence. It is certainly a good piece of wisdom when men feare troubles and dangers, to fall a building of towers for safety. The course in the generall was a wise course, though in particular they plaide the fooles to thinke that their safety did lye in a tower of Bricke.

Thus farre let us imitate their wisdom, as to worke prospective work, and to build a Tower into which we may betake our selves, to save our selves,



selves, from the surprisall of evils and dangers, of which at any time we stand in feare. Well, but what Tower should we build? Not a Tower of Bricke whose top may reach to heaven, but this Tower that *Solomon* speakes of, A Tower which is in heaven, *The Name of the Lord is a strong Tower*. Let us make this our Tower, and make to, and get into this Tower for our safety, when ever our hearts are in feare of any dangers: when the men of Thebez were in danger of *Abimeleck*, see what course they tooke, and how they provided for their safety, *Iudg. 9. 50, 51. Then went Abimeleck to Thebez, and encamped against Thebez, and took it. But there was a strong Tower within the City, & thither fled all the men & women, and all they of the city, and shut it to them, and gate them up to the top of the Tower*. Marke, there was a strong Tower, thither they all fled, and gate them up to the top of the Tower, and so they were safe from *Abimelecks* rage, yea, and from that Tower did a woman breake the skull of *Abimeleck*. There was a great deale of disparity, and oddes betweene *Abimeleck*, and a poore weake woman: and yet a woman in a Tower may be too good for an *Abimeleck*. The Tower fenced her from *Abimeleck*, and she from the Tower banes, and braines him, and crownes him with a piece of a Milstone, that was so ambitiously and bloudily bent upon a kingdome. It is a great deale of advantage, and safety to a weake woman to be within a Tower. Follow we their wisdom. If at any time we feare dangers, loe here in this Text *a strong Tower*. Thither let us flee, thither let us runne, let us shut it to us, let us goe to the

the



the top of this Tower, the higher the safer. And though dangers may come as nigh us, as *Abimeleck* did to those men of *Thebez*, hard to the doore of the Tower, *Judg. 9. 52.* yet this Tower is a place of defence, and of offence. There be not pieces, but whole Milstones in this Tower, that can dash and crush all dangers in the head at the very doore of the Tower.

And that wee may the better be stirred up to seeke our safety when need is in this Tower, consider these three things.

I That though it be lawfull, & requisite, to use all meanes, and outward helpes for our safety, yet there is no safety in any meanes, or helpes, till this bee done. There is a vanity in all meanes and courses for safety, and they prove but shifts, unlesse a man have first betaken himselfe to this Tower. There is no safety in any meanes unlesse a man seeke his safety in betaking him to God: we shall see the truth of it in all those kinde of Towers that men in their feares do usually betake themselves unto, and put their trust in for protection.

*First*, it is a great deale of confidence that men put in materiall Towers, Castles, and strong holds, in time of danger and feare. Those people *Genes. 11.* made account, that if they built them an high Bricke Tower, they should be safe from dispersion. And yet that Tower saved the not from dispersion; yea, that Tower which they thought should save them from dispersion, was the very cause of their dispersion. The men of *Penuel*, by reason of their Tower, thought themselves so safe, that they durst flout *Gideon*, but *Judg. 8. 17.* He brake downe their tower,



tower, and slew the men of the Citie. The strongest Tower that men have, are easily flatted, and beat downe, when God is not their strong Tower. The City of Tyrus gloried much in the strength of her towers, Ezek. 27. 11. *The Gammadims were in thy towers, they hanged their shields upon thy walls, round about.* They had Towers, and those Towers were mannd, and furnished with stout and resolute Gammadims. Gammadims in their Towers. But though they had such Towers, and Gammadims in their towers, yet because they had not God in their towers, because God was not their strong Tower, therefore their strong Towers, and their Gammadims could not keepe out Nebuchadnezzar, but he came and brake downe her Towers, Ezek. 26. 4. *He shall set Engines of warre against thy walls, and with his axes shall he breake downe thy towers.* It was a great deale of confidence that Nineveh put in her strong holds. Nahum. 3. 14. *Fortifie thy strong holds, goe into Clay, and tread the Mortar.* The Prophet derides all their care and cost in their fortifications. It is a bitter sarcasme by which hee flouts the vanity of all the courses they should seeke to secure themselves from the Chaldeans. They had not made God their Tower, nor had not runne into that Tower, and therefore see what all their Towers and Forts should come to. Verse 12. *All thy strong holds shall be like figtrees with the first ripe figs, If they be shaken, they shall even fall into the mouth of the eater.* Ripe figs they drop downe with the least concussion, with the least jog of the figtree, and fall into the mouth of the eater. Just so easily should their forts and holds yeeld to the Chalde-



Chaldeans that longed to be eating, and devouring them. When God is not mens strong hold, he shakes kingdomes, as a man would shake a figtree, & he gives a commandement to destroy strong holdes, or the strengths of a City, *Isay 23.11.*

Secondly, It is a great deale of confidence that is put in stout men, in goodly horses. When God is not sought unto, and he not trusted in as a man of warre to fight our battels, not so many men, but so many women. *Nah. 3. 13. Behold thy people in the midst of thee are women, no more heart, no more courage in them then in women. And what safety in an Army of women? Psal. 20. 7. Some trust in charrets, and some in horses. But an horse is a vain thing for safety, Psal. 33. 17. The horse indeed is prepared against the day of battell. Prov. 21. 31. But safety is of the Lord. The safety is not from the horse, for the horse is flesh, and not spirit, Isa. 31. 3.*

Thirdly, It is a great deale of confidence that men put in their wealth and riches, *Prov. 18. 11. The rich mans wealth is his strong City, and as a high wall in his conceit. Come what can or will come, thinkes many a rich man, he hath money and wealth, and money answers all things. He conceives himselfe as safe in the midst of his wealth, as if he had a tower as high as heaven, as if inclosed within walls like Iericho, as high as heaven. He is immured within his silver walls, and fortified within his golden towers, and he thinkes himselfe past the reach of all dangers: but if a man have not made God his Tower, and be not gotten within the Tower, those golden and silver towers will afford a man no safety at all. Riches availe not in the day*



of wrath, Prov. 11.4. It is true indeed, that at some times, and in some cases, The ransom of a mans life are his riches, Proverbs 13.8. And in some cases money is a defence or a shadow, Eccl. 7.12. But when Gods wrath breakes out in sore judgements, then money in another sense is but a shadow. It is poore safety that it will yeeld in such a time, Zeph. 1.18. Neither their silver, nor their gold, shall be able to deliver them in the day of the Lords wrath. Nay, it is that which many times exposes a man to the more danger, as many a mans finger is the sooner cut off for his gold ring, and many a mans throat the sooner out for his wealth. \* It is a certaine thing, that in the *Parisian* massacre, many that were Papists, were murthered, as well as Protestants; not their faith, but their wealth made heretickes and *Hugonotes* of them. Their Riches were as dangerous to them, as their Religion was to the Protestants: it was fowle heresie with some of those furies, for some men to have money, and to be rich. Who escaped better in the desolation by *Nebuchadnezzar*, then the poore of the land? *Jerem.* 39. 10. He left the poore of the people, which had nothing in the land, and gave them fields and vineyards at the same time: There is more safety at such a time in poverty than in riches. Poverty is sometimes a safer tower then riches; and a poore thatcht Cottage more safe then a silver tower.

Fourthly, It is a great deale of confidence that men put in getting honours, preferments, and high places; but the safety is not answerable to the confidence. Some set their nests on high, *Hab.* 2.9. and that upon this ground, That they may be delivered

\* Nectan-  
tum Hugo-  
noti occide-  
bantur, sed  
etiam opu-  
lentiores  
quidam  
Pontificij,  
quorum o-  
pibus ava-  
ri milites  
habebant,  
eaque per-  
nefas rapi-  
ebant.  
Osiander  
epit.  
cent. 16.  
l. 3. c. 69.



red from the power of evill. But a nest on high will not deliver from evil. Some birds build their nests on high: but yet if the trees cannot be climb'd they may be cut downe. That same tree, Dan. ver. 10, 11, 12. which Nebuchadnezzar saw in his dream, the height thereof was great, the tree grew and was strong, and the height reached into heaven, and the Fowles of the heaven dwelt in the boughes thereof, they made their nests in the boughes of the high tree, and so made their nests on high. But yet verse 14. see what the watchman said, Hew downe the tree, and cut downe his branches: and where were those nests then? Then those nests on high, were laid low enough. What safety in a nest on high, when the tree is hewed downe!

Lastly, it is a great confidence that men put in their outward priviledges, *The Temple of the Lord*, the Temple of the Lord, Jerem. 7. 4. that was the buckler the Jewes held out to fence off all blowes, as if the Temple had beene a strong Tower to have saved them from all dangers, as if the Temple wall had beene Canon-prooffe: and yet the Lord there tels them, that the Temple should bee so farre from freeing them from wrath, that wrath should fall upon the Temple it selfe. They conceived not a little safety in the altar. They thought *Ariel* the Lion of God, the brasen Altar of sacrifice to be a brasen wall about them. But Isa. 29, 1, 2. *Woe unto Ariel*, that is, to the Altar, and to the Temple: *Ariel* shall be so farre from saving you from distresse, that *Ariel* it selfe shall be distressed. *Isaiah* fled to the Altar in his feare and danger, and tooke sanctuary there, and yet his doome was, *Fall upon him*



him there. The Prophet bids them, not *trust in*  
*lying words, Jerem. 7.* To trust in priviledges, and  
 to place security in them against Gods anger is to  
 trust in a lye. And of trusting in outward privi-  
 ledges, it may be said as *Mic. 1. 14.* *The houses of*  
*Achzib shall be Achzab*, that is, a ly to the Kings  
 of Israel. Thus there is a vanity in all other cour-  
 ses, and confidences, besides this, and all the Tow-  
 ers besides this, to which men betake themselves,  
 are but Paper towers, Paper Castles; and such as will  
 prove but Towers of *Babel*, Towers of confusion.

2 That the betaking of our selves to the strong  
 Tower of Gods Name, is that which puts strength  
 into all meanes we use, and courses we take, and  
 makes them successeful: this Tower strengthens  
 all other Towers: this makes them to bee strong  
 Towers: this makes them that they will  
 beare a brunt, and a shooke, this makes strong holds  
 hold out. *David* was faine often to betake him-  
 selfe to holds and forts for his safety, as *1 Sam. 22.*  
*verse 4. and 23.* And *David* abode in the Wil-  
 lernelle in *strong holds*, *verse 29.* And *David*  
 went up from thence, and dwelt in *strong holds at*  
*En-gedi.* And we see that *Saul* could not get him,  
 he was safe in his holds, and fortresses. And how  
 so? because as *David* dwelt in, and betooke him-  
 selfe to those holds, so he made God his hold, and  
 the house of his fortresses. *Psalms. 31. 3.* *David*  
 tooke forts and holds for his safety, but yet he  
 made God his Tower and strength, and not his  
 holds, and so his safety was from God, and not from  
 his holds. *1 Sam. 23. 14.* *And David abode in*  
*strong holds, and Saul sought him every day, but*  
 C God



God delivered him not into his hands. The Text sayes not, but his holds kept him out of Sauls hands, but God kept him out of Sauls hands. So that David making God his hold, hee was the strength of his hold. See how David speakes, *Psal. 18.2. Thou art my hold, and mine high tower,* he doth not say, *En-gedi* is my strong hold, or the Wildernesse of *Ziph* is my strong hold, but *thou art mine hold.* And this was it that made the Wildernesse of *Ziph*, and the holds of *En-gedi* his strong holds, because he had made God his hold and his strong tower. The Cave in which David was hid, and into which Saul came, was a Cave in the Wildernesse of *En-gedi*, and in that Cave he found shadow and shelter from Saul, and yet how he speakes, *Psal. 57.1. My soule trusts in thee, yea in the shadow of thy wings will I make my refuge* &c. We see by the title of the Psalm, upon what occasion it was made, *when he fled from Saul in the Cave,* and he sayes not, I trust in my Cave, in the shadow of the Cave, will I make my refuge, but *my soule trusts in thee, In the shadow of thy wings will I make my refuge,* he made God his Cave, and his hiding place, and therupon his Cave became a shadow, and a shelter to him.

It is lawfull for us, and it is that we ought to do to use all good meanes for our safety in cases of danger, but yet the first thing to be done, is to make God our strong Tower, and this is it which will make them meanes of safety, marke that place *2 Chron. 14.7. Let us build these Cities and make about them walls, and towers, gates and battlements.* First, they made God their Tower, as appears



the words following, *Because we have sought the Lord our God*, and in the words before, *verse 4.* He commanded *Indah* to *seeke the Lord God of their fathers*, and when they had made God their tower, and wall of defence, then they said, *Let us build and make towers.* And when they tooke this course, then they went to worke to the purpose. *So they built and prospered*, sayes the end of the verse. This is the way to make all our counsels, projects, and courses for safety, to prosper and doe well. *So they built and prospered*: that is, when they had sought God, and had made him their strong tower first. First, make God our Tower, and then build and prosper, then project, and prosper.

3 Consider what a miserable perplexity, confusion, and distraction of spirit, it will be in a time of trouble to be *fortlesse and towerlesse*. Looke in what a case the Canaanites were. *Iosh, 2. 10, 11.* For we have heard how the Lord dried up the waters of the red sea for you, and what you did to the two kings of the Amorites, &c. And as soone as we heard those things, our hearts did melt, neither did there remain any more courage in any man, because of you. Look in what a case the Iewes were, And it was told the *Isa. 7. 2.* house of David, saying, *Syria is confederate with Ephraim: and his heart was moved, and the heart of his people as the trees of the wood are moved with the winde.* How sad is that passage, *Ier. 30. 5, 6, 7.* We have heard a voyce of trembling, of feare, and not of peace, aske now and see whether a man doth travell with childe? wherefore doe I see every man with his hands on his loynes as a woman with childe, and all faces turned into palenesse? *Alas, for that day*



day is great. &c. This is the miserable, and disconsolate condition of many men in the times of their trouble. Now what ayles them, what brings them into such distresses of spirit? Poore men, they are *Towerlesse*, they have no tower to betake them to; they are not runne into this Tower of Gods Name, and therefore their fears doe rack and torture them, doe even mad them, and make them out of their wits. What are they better, *Isa. 8. 21, 22. They are hard bestead, and fret themselves, and curse their King, and their God, they looke upward, and they looke downward;* and which way soever they looke, they behold trouble and darknesse. It would make a man pittie *Moab*, to see him toyled and turmoyled with his owne distractions, *Isa. 16. 12. He shall in his feares and perplexities of spirit, try all conclusions for his safetie. Hee shall goe to his high place and pray there, and shall weary himselfe, with trying what may bee done there, & shall go from thence with his heart as full of fear as before, His fears shall gaster him as much as before he went to his high place. From his high place hee shall goe to his sanctuary, and hee shall pray there also.* If the high place, and prayer there, will not ease his heart, yet haply he hopes hee may doe somewhat for his ease at the Sanctuary, and therefore thither will he goe. And when hee hath tryed his Sanctuary, how cheeres hee then? Alas, still in as bad a case as before, *but hee shall not prevaile, neither his high place, nor his Sanctuary, nor all his prayers, nor devotions, can give his heart any ease of his feares.* So unconceivably miserable is the distraction



traction of those mens spirits in time of trouble, that are not gotten into this Tower. Their feares and terrours racke and rend their hearts in pieces, like so many wilde horses. And who then would bee towerlesse in a time of trouble? Who would be to seeke of a Tower then? Who would have a Tower to build then? and who would be out of his tower then?

But now let a man be gotten into this Tower, and with what serenity, calmnesse, quiet of spirit, shall a man possesse his soule in patience? Hee may even laugh at sword, famine, pestilence, or any calamity. It is an incredible thing to worldly men, that a godly man in such times should have his heart without feare, without distracting, astonishing, stounding feare. It is a riddle to them. *Psalm. 49. 4. I will open my riddle upon th harpe. And what is that riddle? verse 5. Wherefore should I feare in the dayes of evill?* This is therefore a riddle to men of the world, that a godly man should not feare in the dayes of evill. But as very a riddle as they judge it, yet it is a sure truth: and this is the reason, and the ground of it; because they are not found towerlesse, and fortlesse in a day of evill, they are gotten within the gates and walles of a strong Tower, and this puts their hearts into so sweet and composed a frame. See *Psalm 46. 1, 2, 3. God is our refuge and strength, a very present helpe in trouble: Therefore will not we feare, though the earth be moved, and though the mountaines be carried into the midst of the sea; Though the waters thereof roare, and bee troubled, though the mountaines shake with the swelling thereof.*



To see the earth removed, to see mountaines carried into the midst of the Sea, to heare the waters rore and be troubled, to see the mountaines shake, these are dreadfull things to see and heare, things able to move, melt, and shake the heart of the stoutest man that lives, with feare, and yet sayes the Psalme, *We will not feare.*

Now whence came this strength, and incredible presence of spirit? From that verse. *I God is our refuge.* Hence such freedome from consternation of spirit, in such prodigious hurly-burlies. Hence such confidence of heart in times of dread. And this was *Luthers* Psalme, when he heard of great troubles and broyles that were up against him, *Come, come,* sayes he, *no matter for them all, let us sing the 46 Psalme, and let them doe their worst:* as if he had said, let things goe how they will, let dangers be what they will, why should we feare so long as God is our Refuge, and our Tower? So happy, so sweet, so comfortable a condition it is in times of trouble, to be within the walls of this impregnable Tower. As wee would dread to be under the torture of miserable distractions, so take heed of being towerlesse. As we would be blest with an invincible presence of spirit, so runne unto, and runne into this Tower.

*Quest.* Well then, but how may we so runne into this Tower, as that we may be safe? What is this running, and wherein stands it?

*Answ.* I conceive this *Running* to comprehend three things.

1 *The doing such duties by which we may get into*



*into this Tower.*

2 *The manner of the doing of them.*

3 *The doing of such Duties which are to bee done when entred, and gotten into the Tower.*

1 This Running implies the doing of those Duties which must be done to get in, and to enter us within this Tower. And so this Running comprehends these foure things.

1 *Knowledge.*

2 *Faith.*

3 *Repentance.*

4 *Prayer.*

These be the foure feet with which wee must Runne into this Tower to finde safety there, wee must Runne upon all these foure.

1 It comprehends *the Knowledge of God*, as he hath revealed himselfe in his Word.

First, the knowledge of him in all his glorious attributes of his wisdom, power, mercy, providence. We must know him to be a God so wise as can Infatuate all the crafty counsels, and policies of enemies, to be a God of such power that hee is able to deliver, and defend all that doe betake themselves to him for succour, to be a God tender-hearted, mercifull, and compassionate to his people in their distresses, to be a provident God that hath the ordering and governing of all events, and occurrences here below, And



Secondly, there must be the knowledge of him in Christ.

A man that will runne to a Tower for safety, he must

First, know that there is such a Tower. Though there be a Tower, yet if a man know not of it, or know not the way to it, he will never runne to it, for who will Runne hee knowes not whither?

Secondly, Hee must know that it is such a Tower as it is, of sufficient strength for safety and defence, for if he know that there is a Tower, and do know the way to that Tower, yet if he doe not know it to be a Tower of strength, a Tower of defence, that is able to hold out an enemy, he will have no heart to Runne unto it.

Thirdly, He must know that there is a possibility of admittance and entrance into that Tower: for though a man know there is such a Tower, and that is a strong & a safe tower, yet if he thinks when he comes to this Tower, that he shall get no entrance, but shall have the tower gates shut upon him, and barred against him, hee will never Run to that Tower.

Now just so it is here.

First, when a man knowes God, he knowes there is a Tower.

Secondly, When he knowes him in his attributes, he knowes the Tower is sufficient.

Thirdly, when he knowes him in Christ, hee knowes there is an entrance to be had into that Tower. God out of CHRIST is a consuming fire.

And



And who will Run into the fire for safety ; But hee that knowes God in Christ, hee knowes that by Christ, we have accesse and entrance with boldnesse unto God, *Ephesians chapter .3. verse 12. boldnesse, and accesse with confidence.* And there is a great deale of safety which consisteth in the knowledge of God, in his Attributes, and in his Christ. A mans safety we see lies in his Running to the Tower. *He Runnes and is safe.* And it is the knowledge of this Tower that sets a man a running to it. Hence we shall finde safety attributed to the knowledge of the Lord, *Psal. 91. 14. I will set him on high, I will exalt him, and so he shall be safe.* Why so ? *Because hee hath known my Name.* for the knowing of God a right was that which made him Run, and so he is exalted, and set on high. Then a man is safe when hee hath gotten this Tower to be his Tower, when he hath gotten God to be his God. Now when we know God, we get him to be our God, and make this Tower our Tower. *Ier. 24. 7. I will give them an heart to know me, and I will be their God.* But on the contrary, an ignorant person in a time of danger cannot be in expectation of safety, and protection : for he knowes not his Tower, he knowes not the way to this Tower. The King of Moab made a great pudder in his feare, and did miserably weary himselfe betweene his high place and his sanctuary, *Isa. 16, 12.* And why so ; *The labour of the foolish, of the ignorant man, wearies every one of them, because he knowes not how to go to the city, Ec. 10. 15.* to the city of refuge, to the strong tower. Suppose a blinde man had slain a man at unawares, what a case had hee beene in ?

There



There was no remedy, but the avenger of blood must needs have dispatcht him, because he being blinde, he knew not the way to the city of Refuge. Every ignorant man is blinde. How can a blinde man runne to a Tower for safety, when by reason of his blindness, he knowes not one foot of the way? And an ignorant man not knowing God in his attributes, conceives him not so sufficient a Tower as may be trusted to. He not knowing him in Christ, conceives the entrance impossible, and the gate shut against him, and therefore runnes not to this Tower. As therefore wee would be able to Runne to this Tower, so it concernes us to know God, to know him in the attributes of his wisdom, power, mercy, providence, that so we may Runne to him as to a Tower that wee know to be a strong Tower; And to know him in C H R I S T; that we may Runne to him as to a Tower, we know we may have entrance into it, *Iohn 10. I am the Dore*, even Christ is the Dore of this Tower, by whom wee must have entrance into it. As we would Runne, so know God. Knowledge is that which must enforme us of the Tower, which must guide us unto the Tower, which must encourage and hearten us to betake our selves unto this Tower. A man that will Runne must not onely have feet, but he must have eyes. Knowledge is the eyes of the soule by which we must see both the Tower, and the way to it.

2 *This Running comprehends Faith.*

2 To Runne to this Tower is by Faith to goe to God, and by it to make him our Tower for our safety.



safety. It is by faith to commit our selves to him as to a faithfull Creator, who is the *Saviour of all men, but specially of those that beleve in him.* 1 *Tim. 4. 10.* to put our selves under the feathers of his wings, by an holy incumbency, to rest wholly upon him for safety, by an holy dependance to hang wholly upon his power, and providence, and so to set our faith on worke upon his promises, as to make his power, providence, and strength to be ours.

There is a great deale of safety in Gods power. Gods power is a Tower. 2 *Sam. 22. 2, 3.* *The Lord is my Rocke, my Fortresse, my high Tower.* And after repeating the same thing againe, verse 32. 33. *Who is, sayes he, a Rocke save our God? God is my strength and power.* That which he said before, *God is my Tower,* now he sayes, *God is my Power.* To teach that Gods Power is our Tower, and that our safety lyes in the power of God. There is a great deale of safety in the providence of God: therefore it is called, *The secret of the most High,* *Psalms. 91. 1.* It is a secret privie Chamber, *Isai. 26. 20.* *Enter into thy Chambers.* It is the secret of Gods Tabernacle, *Psalms. 27. 5.* *The secret of his Pavilion,* *Psalms. 31. 20.* Now what greater safety than to be within the secret of the most High? to be shut up within the doores of those secret Chambers? How safe is he that is in the secret of Gods Tabernacle? Into the secret of the Tabernacle might none come, but the High Priest once a yeare, *Levit. 16. 2.* If a man had beene there, how safe had he beene from the Avenger of blood, or any other that had sought his life? A man was  
safely



safely lodged, that had beene lodged so. Such a safetie is there under Gods Providence.

There is no question to be made, but there is safetie enough in the Name of God, in his power and providence; but all the question is, how we shall get within the verge, and under the shelter of this power, and providence. Gods Name indeed is a tower, but how shall we runne into this tower? Now that is done by faith in Gods power, and providence: Faith is the legges and feet by which a man goes, yea, runnes to God, and runnes into the Tower of his power, providence, and protection. Thus did *David* runne to this Tower, *Psalms*. 18. 2. not onely, the Lord is a *Rocke*, a *Buckler*, a *Tower*, but the Lord is *my Rocke*, *my Buckler*, *my high Tower*. He makes this Tower, his Tower; this Rocke, his Rocke: But how? *My God, my Strength, in whom I will trust*. Thus by faith, trusting on God, he made him his Tower. Trusting to God, as our Tower, is running into this tower: Faith is the legges, and feet of the Soule, by which a man runnes to God, and runnes into the Tower of Gods power, providence, and protection. A man cannot run without legges and feet: He that beleeves in Gods power, and providence, he runnes to the tower, and there is safetie in such running. *Hab. 2. 4. The just shall live by faith*. It is spoken in a case of hard times, and times of danger, when other men should seek to live by their wits, by their shifts, one by this, another by that, & yet should not live neither, the just in such times should live, and subsist: But how? *He shall live by his faith*: he shall runne to God by faith, by faith he shall cast him-



himselfe, his life, estate, and all he hath, upon God; he shall by faith, put himselfe under Gods wings, cast and throw himselfe into Gods armes, and so making God his Tower, by faith, shall finde safetie, and securitie from dangers, when others with all their shiftings and shakings, shall not subsist, but shall be taken and surprized with the dangers of those times. Faith it makes God any thing a man wants; faith doth that in this life, that fruition doth in the life to come; there a man hath the fruition of God, and that fruition of God makes him all in all, makes him all that our hearts can desire: the same doth faith in this life. If a man want wealth, it makes God his portion: if hee want defence, it makes God his Buckler; if hee want safetie and protection, it makes God his Tower: For by faith, relying upon his power and strength, a man makes Gods power and strength to supply his exigents, and necessities. And hee that hath Gods power and his providence to be his, he is as safe as he that is in a strong Tower: and therefore it is that safetie is so frequently attributed unto faith in Scripture, *Looke unto me, and bee saved, Isai. 45. 22.* and therefore in a case of temporall danger much more, runne unto me and be saved. See *Psalme 22. 4. Our fathers trusted in thee, they trusted in thee, and were delivered.* They were safe, because they ranne to a strong Tower: But how did they runne? *They trusted,* sayes the Prophet, *They trusted,* they ranne with all their might unto this tower by faith. *Psal. 9. 9, 10. The Lord will be a refuge for the oppressed, a refuge in time of trouble.*

True,



True, may some say, God is so indeed ; but all the skill is to get into this place of Refuge , how may that be done ? See what followes, *And they that know thy Name, will put their trust in thee.* First, a man must know this Name of God , and know what strength and safety is in it. And then when he knowes it, he must trust in it , and put himselfe into it for his safety. *Psalm. 37. 39, 40.* There is the Tower of Gods Name, and the Righteous Mans running to that Tower , and his safety by his running to it ; *The salvation of the Righteous is of the Lord, he is their strength in the time of trouble ; there is the Tower. The Lord shall helpe them and save them ; there is the safety. Because they trust in him ; there is the running to the Tower.* Consider that place, *Isai. 26. 1, 2, 3, 4.* There is a strong City, *We have a strong Citie, Salvation will God appoint for Walls and Bulwarks.* What if a man get into that Citie ? Hee shall be kept in perfect peace, *verse 3.* But there is no safety and peace, unless the gates be opened , and a man doe enter, *verse 2.* How shall a man enter that he may be within this Citie , and Tower, that is walled, and bulwarked with Salvation ? *verse 5. Trust yee in the Lord for ever, for in the Lord I'E H O V A H is everlasting strength.*

The Lord he is a Rocke, faith that puts us into this Rocke, and so we become safe, *Prov. 30. 26.* *The Conies are but a feeble folke, yet make they their houses in the Rockes.* Those creatures are feeble, and fearefull creatures, and yet they subsist in multitudes. And how comes that about ? Because when they are pursued by dogs that are farre too strong  
for



for them, they have their holds, and burrowes in the Rocke; and running into their burrowes, and into the Rocke, when in danger of dogs, they are thereby kept safe: when once they are runne into the Rockes, the dogges cannot come at them, nor meddle with them, *Psalm. 104. 18. The Rockes are a refuge to the Conies.* The rocke, and their running to the rocke, saves them, though but a feeble folke. It is so in this case, Gods people, it may be, are but a feeble folke, and great dangers may bee towards them; but now God hee is a Rocke, *Psalm. 18. 2. The Lord is my Rocke.* Now their wisdom must be to runne to this Rocke, and to get into it: Now faith is that by which we must runne to, and burrow our selves in this Rocke. And if we be once burrowed in this Rocke, we are out of the reach of dogs and dangers.

A Dove is a poore, weake, silly creature; but when she is pursued by the Hawke, if she flies to the rocke, and gets but into the holes and clefts of the Rocke, then she is safe from the talons of the Hawke. So is it with Gods people, they are safe in many times of danger: but how come they to be safe? See *Cant. 2. 14. O my Dove, that art in the clefts of the Rocke*; that is, that art hidden and kept safe from the danger of thine enemies, by Gods power and providence, as safe kept as a Dove is kept from the Hawke, that is gotten into the clefts of the Rocke; so that a mans safety lies in *Being in, and Dwelling* in the clefts of this Rock. But how shall a man get into these clefts, and come to dwell in them? A man must flie into them. Now a man cannot flie without wings. Faith there-



therefore is the Doves wings, by which he flies to these clefts, and holes in the rocke, and so is safe. It is said, *Exod. 33. 22.* by God unto *Moset*, *I will put thee into a cleft of a rocke, and I will cover thee with mine hand, while I passe by.* So faith in Gods power, providence, promises, doth put a man into the cleft of his rocke, and so a man is covered under Gods hand, while dangers passe by: So that if a man would be safe, he must doe in this case, as *Moab* is advised to doe in that, *Ierem. 48. 28.* *O ye that dwell in Moab, leave the Cities, and dwell in the Rocke; and be like the Dove, that makes her nest in the sides of the holes mouth.* So heare, O you that be in feare of any danger, leave all carnall shifts, and sharking counsels, and projects, and dwell in the Rocke of Gods power and providence, and be like the Dove that nestles in the holes of the Rocke; by faith betake your selves unto G O D, by faith dwell in that Rocke, and there nestle your selves, make your nests of safety in the clefts of this Rocke.

*Quest.* But how may wee doe this thing, and what is the way to doe it?

*Answ.* Doe these three things:

First, set thy faith on worke to make God that unto thee which thy necessity requires, pitch and throw thy selfe upon his power and providence, with a resolution of spirit to rest thy selfe upon it for safety, come what will come. See an excellent practise of this, *Psal. 91. 1.* *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty; that is, he shalbe safe from all feares and dangers.* I that is true, you will say, who



who makes any doubt of it? But how shall a man come to dwell, and get into this secret place, within this strong Tower? see *verse 2. I will say of the Lord, He is my refuge, and my fortresse*; as if hee had said, I will not onely say, That he is a refuge: but he is my refuge, *I will say to the Lord, that is, I will set my faith on worke in particular to throw, devolve, and pitch my selfe upon him for my safetie. And see what followes upon this setting faith thus on worke, verse 3. 4. Surely he shall deliver thee from the snare of the fowler, and from the noy- some pestilence, He shall cover thee with his feathers, &c.* So confident the Psalmist is, that upon this course taken, safetie shall follow. Our safetie lies not simply upon this, because God is a Refuge, and is an Habitation, but *Psal. 91. 9, 10. Because thou hast made the Lord which is my Refuge, thine Habitation, there shall no evill befall thee, &c.* It is therefore the making of God our habitation, upon which our safetie lies; and this is the way to make God our habitation, thus to pitch and cast our selves by faith upon his power and providence.

Secondly, set thy faith on worke to apply, and believe the particular promises of safetie, deliverance, and protection; such as that *Hebr. 13. He hath said, I will not faile thee, nor forsake thee.* Such as those, *Psalms. 91.* and many the like else-where. Consider what God hath said, and what he hath promised in such cases, and worke thine heart to beleeve those sayings, to beleeve those promises, with a speciall faith, as made, and directed to thy selfe. It is a great deale of safetie that may be had by this kinde of running to the Name of God.



Gods Name is a Tower, the promises of God are the out-workes to this Tower: If a man cannot get into the Tower, yet if he can but get into the out-workes, there is safetie. For as out-workes are the safetie of the Tower, so the Tower is the safetie of the out-workes. If a man be but in the out-workes if they be assaulted, there will be succour and relief from the tower. If thou canst not, as thou thinkest get into God himselfe, yet get into the out-workes of the promises, and there will be safetie from the Tower in the out-workes.

God, he himselfe is the Tower, and the Rock, but the promises they are the *Clefts* of the Rock. If a Dove flye to a rocke from the Hawke, yet when she come there, there be no clefts, nor holes in the rocke, alas for the poore Dove, she lies at the mercy of the Hawke. But the Dove is before hand acquainted with the clefts, and holes of the rocke and can goe readily to them in time of danger. God is a Rocke, but now if there be no In-lets into this rocke, if no *Clefts* into it, if this rocke be not open unto us for safetie, we are never the nearer. This rocke therefore is open unto us by the promises: the promises are the In-lets into it, they are the clefts, and the holds of the rocke; there is no getting into this rocke, but by the clefts. He therefore that would get into this rocke, must be acquainted with the promises, and by those promises, and by a particular faith in them, so get himselfe into God. As the rocke by the holes opens it selfe unto the Conies, and by the clefts opens it selfe to the Doves for safetie: so God by his promises of protection and deliverance, opens himselfe to us, for entrance.



entrance, and safetie. By a cleft the Dove gets into the rocke, by a promise beleevd with a speciall faith, doth a man get into the rocke of Gods protection. It is good therefore for us before hand to be acquainted with the rocke, and to know the clefts and in-lets thereof, by which it may be entred, and against, or at a time of danger, to enter them by a particular faith. The promises are the Doves lockers, particular faith in those promises, is the making of the nest in those lockers, in the holes by the sides of the rocke. If no rocke, no safetie; God he is a rocke. If no clefts in the rocke, no safetie; Gods promises are the clefts of the rocke. If no flying unto the rocke, and nestling in the clefts, no safetie; faith is the running, the flying unto, and the nestling in the clefts of the rocke. By faith therefore burrow thy selfe in these holes, and nestle thy selfe in these clefts of the rocke, and then expect safetie.

The Chickin in feare of the Kite, provides for her safetie, by running, and flying to the Hen, and by getting under her wings, and when she is there, she is safe from the Kites clawes. The promises of safetie and protection, are as the Lords wings: the way of safetie is in case of danger, to runne to the promises, as under Gods wings, *Psal. 91.4. He shall cover thee with his feathers, and under his wings shalt thou trust.* How under his wings? and what is it to trust under his wings? That appears by the words following, *And his truth shall be thy Shield and Buckler:* Not onely his Strength, and his Power, but his Truth shall be thy Buckler. How his truth? Namely, his truth in his promises.



Thou by faith shalt trust in the truth of his promises, and so his wings and feathers shall cover thee, and that truth of his in his promises trusted in, shall safeguard thee as a shield, and as a buckler. Faith in the promises, puts a man under Gods wings, and feathers: Faith in the promises, puts a man under that covert, and shelter of safetie. See the truth of this, in that of *David, Psalm. 119. 114. Thou art mine hiding place, and my shield, I hope in thy word.* How doth *David* make God his hiding place, and a Shield? By hoping in his word. In what word? The word of promise, in which God had promised to be an hiding place, and a shield unto him. And so *David* by faith getting under the covert of a promise, makes God his hiding place, and his shield.

3 *Thirdly*, get thy selfe by faith into Christ. There is no going to, nor getting into this Tower, for safetie, but by him. Gods Providence, Power, Mercy, and Promises, are theirs, who are in Christ. *All things are yours, and you are Christs, 1. Corin. 3. 22, 23.* All things, that is, not onely *Cephas, Paul, &c.* But God himselfe, and Gods attributes, his Providence is yours to defend you; his Power is yours to save you; his Mercie yours to deliver you: All yours, when Christ yours: we cannot get into the Tower of Gods Providence and protection, till we first get into Christ. A man that will runne to a Tower for safetie, must runne, 1. The right way. 2. To the doore of the Tower, or else it will be impossible to get in. If a man runne, and runne a wrong way, it is impossible he should ever come into the Tower, or if a man runne, and runne not to the doore, he cannot breake in through the Tower



Tower walles. Now therefore by faith get into Christ: *I am the way, Iohn 14.* and that in this sence; for no, accesse to God, but by Christ. And *I am the doore, Iohn 10.* and that in this sence also, there being no entrance to God, but by Christ: so that by faith in Christ, wee runne the *right way*; and by faith in Christ, we come to the *right doore*, and to have the doore opened unto us, that we may get in. Herein lies safetie, *Micah 5. 5.* *This man shall be the peace, when the Assyrian shall come into the land. Isa. 32. 1, 2.* Christ shall be an *Hiding place from the winde, a covert from the tempest, as a shadow of a great Rocke in a weary land*; we must seeke our safetie in the promises, and all the promises of God are Yea, and Amen in Christ, *2. Cor. 1.*

And thus by faith thus used, wee runne to this tower; and thus by this running, we finde safetie. And therefore hence it is, that the same thing that is said of God for our safetie, is also said of faith. As here, and elsewhere God is called a *Tower*; so also is faith compared to a *Tower*, *Cant. 4. 4.* *Thy necke is like the Tower of David.* By her necke is meant faith. The necke joynes the head and the body together; and so faith joynes Christ and the Church. Now this faith is like the Tower of *David*. God is a Tower, and faith is a Tower; and how so? because it is faith that brings us to God, that puts us within the walles and gates of this Tower; and is that which helps us to that safetie within this Tower.

God is called our *Shield*, *Psal. 84. 11. & 91. 4.* and faith is called our *Shield*, *Ephes. 6. 16.* *Above all things, take the Shield of Faith.* God is our



Shield, and Buckler, because by his power he shelters and defends us: Faith is our Shield, because it makes God our Shield. As when a man runnes to a Castle, and escapes a danger, we may say, that his castle, and his legges were his safetie. God is not a Tower to such as are not towered in their faith; hee is not a shield to those that want the shield of faith. The way to have God our Tower, and our Shield, is to get the Tower and Shield of Faith.

And as we would have safetie by Faith, and trusting in God, our care must be, not onely to get faith; but our endeavour must be, to increase and strengthen our faith, so much as possibly we can. Every day be exercising, and setting it on worke, be advancing and improving it. The more faith, the more securitie; the more securitie, the more confidence, and presence of spirit, in a case of danger. *Dwell deepe, O inhabitant of Dedan, Ier. 49. 8.* Our endeavour should be, not onely to dwell in this Rocke, but to *dwell deepe*: get such a measure of faith, as that we may get a great depth within this Rocke; make our trenches deepe, and get our selves deeply entrencht by faith. It is said of the men of *Thebez*, *Judges 9. 51.* that they not onely fled into that strong Tower, but that they got them up to the top of the Tower. So let us not onely runne into this Tower, but get me up to the top of this Tower. That is done, when wee so exercise, and set our faith on worke, as that we come to have confidence, and assurance of Gods goodnesse to us in times of feare and danger. Faith growing strong, and dayly set on worke on the promises,



promises, is getting up to the top of the Tower. Tower up on high into God by the growth, and increase of thy faith. The higher, the safer. And thus we see how by faith we runne to this Tower, and what safetie there is to be had by such running.

3. *This Running comprehends Repentance.*

As Sinne is a Running from God, so Repentance is a Running to God. For *Isai. 55. 5. Nations that know thee not shall runne unto thee.* How should or did they Runne? we shall see the exposition, and accomplishment of that prophecy, *Acts 11. 18. Then hath God also to the Gentiles granted Repentance unto life.* By Repentance therefore did they Runne unto the Lord. And this is such a Running as conduces to safetie. The Righteous runnes, namely by Repentance, and is safe. He humbles himselfe for his sinnes, mournes for them, and forsakes them, sets upon a new course in righteousness, obedience and the feare of God, and so findes safetie and protection, *Iob 22. 23. 25. If thou returne to the Almighty, thou shalt put away iniquity far from thy Tabernacles, then shall the Almighty be thy defence.* There be two severall parts of Repentance, and we shall see that there is safetie in Running to God by them both.

First, there is with a sorrow for sinne, a forsaking and casting of it off. He that will take a right course for his safety, must abandon all his sinnes, and away with them, or else let him run as he will, he were as good sit still, for he shall but run in vaine, he shall not get into this Tower. The way to runne,



and to get in for safety, is a thorough forsaking of all our sinnes and lusts. See *Isay 33. 15, 16.* He that despiseth the gaine of oppressions, that shakes his hands from holding of bribes, that doth by bribes, and all unlawfull gaines, as *Paul* did by the Viper, that stops his eares from hearing of blood, &c. He shall dwell on High, or in high places. His place of defence shall be the munition of Rockes. Thats the way then to dwell on high, to get a defence within the munition of Rockes to purge the heart, and whole man from all our lusts, and pollutions. If a man come with the gaine of oppressions, with his hands defiled with any injustice, with eares full of cruelty, eyes full of adultery, the Tower gate will be surely barred, and shut against such an one. And when such shall come to the Tower gate, and knocke, and rap, and cry *Lord, Lord open unto us*, the answer they will meet withall will be *Depart ye workers of Iniquitie.* This gate will not be opened to workers of iniquity. As the Iron gate that led into the city opened of it owne accord unto *Peter*, *Acts 12. 10.* so the gate of this tower of it owne accord will shut it selfe against workers of iniquitie. As of the New Ierusalem it is said, *Apoc. 22. 14, 15.* Blessed are they that may enter in thorough the gates into the city, for without are dogs, forcerers, & whoremongers, & murderers, &c. So is it true of this Tower. Blessed are all they that in a time of danger may enter in thorough the gates into the Tower. It shall not be every ones portion, for dogs, whoremongers, idolaters, lyars, &c. & all such kinde of persons must make account to be without, to be shut out, and not admitted into the Tower. God will be no protectour of such persons: but when



men are purged, their hearts and hands, their eares and eyes, their wayes and lives are purged and washed from their lusts, then they shall dwell on high, and the place of their defense, shall be the munition of Rocks. There is a gracious promise of safety and protection, Isa. 4. 5, 6. Upon all the glory shall be a defence. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storme and from raine. All comes to this, that the Name of the Lord should be a strong Tower for their safety. But yet marke when this should be. Verse 4, When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Ierusalem from the midst thereof, Then there shall be a defence, a shadow, a refuge, a covert from the storme, when there shall be a washing, and a purging by the spirit of Iudgement, and Sublation as Iunius renders it, then will God shelter, and mightily protect them from all evils, and dangers.

A man that will be safe, must doe two things.

First, He must run to the Tower.

Secandly, He must enter, and get into the Tower when run to it. Now without repentance, a man can do neither of these.

First, He cannot Run to the Tower for safety without Repentance. It is in our running to this Tower for safety, as it is in the running of our Christian Race. Now how we must run our Christian Race, see Hebr. 12. 1. Let us run the Race that is set before us. But marke what course must be first taken, Let us lay aside every weight, and the sin which doth so easily beset us. If a man will runne, it is no carry-



carrying of weights on his backe : a man that will runne had not need be hampered , and entangled with any thing. A man that runs so , will never get the prize, so in this case. A man that will get into this Tower must runne, running is a swift and speedy motion. It is not a snayles pace will serve. It is impossible to be safe unlesse we runne , and impossible to runne unlesse we repent , for it is impossible to runne if we have *weights* on our backs, burthens on our shoulders , hamperments about our heeles, specially if fetters about our legs. A fettered man will runne but ill favouredly , it is more then he can doe to goe well. Now all lusts and sinnes are so many *weights*, burthens, so many chaines and fetters that cumber a man , and hinder him from running, *let us cast off every weight* sayes the Apostle. So here, if ye will be safe ye must runne : if yee will runne yee must cast off every *weight*, that is, every sinne, every lust that fetters, and clogs you. Now repentance is the casting those off. So that if no repentance no casting off weights, if no casting off weights no running, if no running no safety. A man that would save himselfe in this Tower must so runne to it as men in a feare, and pursuite of the enemy, use to runne to Castles and Forts. Men in such cases throw away all burthens and carriages, they throw away their very Armes, and their Garments, that they may be light and expedite to runne. We see when the Syrians were in feare of a danger, though a false feare, they fought their safety by their flight and running away, and we see, 2 Kings 7.15. *All the way was full of Garments, and vessels which the Syrians had cast away*



*away in their haste.* Because they would be sure to runne fast enough, vessels and garments, and all were flung away. If a man in the pursuite of an enemy would needs bee so foolish, as to carry a packe or a load on his backe, and say with himselfe, oh it is pittie to leave such a thing behind, who would part with so good a thing, &c. before hee could reach the Fort, the enemy would overtake him, and cut him off. His luggage would hinder his running, and make him fall short. So a man that will save himselfe in this Tower, must throw away all his luggage, and his baggage, must cast away all his lusts and sinnes, which are so many burthens and weights to clog a man that he cannot run fast enough, and soone enough to this Tower for safety. These burthens, and this baggage of our sinnes and lusts, will inevitably expose us to danger. *Let everyone that names the Name of Christ, depart from iniquity. 2 Tim. 2. 19.* and let every one that runnes to the Name of God, and hopes to have the Name of the God of *Jacob* to set him on an high place, let him depart from iniquity, let every one that will *Runne* to the Name of God, let him first *Runne from iniquity.*

2 He cannot get into the Tower without repentance. There is no safety till a man get into the Tower. A man that lies, and lives in any sinne or lust, cannot get into the Tower, though hee doe come to the Tower. The righteous man not onely runs ~~unto~~ it, but *into* it, and is safe. So that a mans safety is to get into the Tower. There is no getting into it so long as we are in our sinnes, we must first get ~~out~~ of our sins before wee can get *into* the Tower.



Tower. It is with getting into this, as into materiall towers and forts in time of warre. In times of warre and danger, when men betake themselves to forts and holds, there is no man suffered to come in to them that hath a plague sore, or any such dangerous infection. By no meanes is such an one admitted to come in, or if he doe thrust in at unawares, he is sure to be quickly turned out againe. So here, if a man come to the Lord for protection, if he flie to this tower of his Name for safety, and come in his lusts, and his sins, and have not first by repentance put them away, looke how many sins, and how many reigning lusts he brings, so many Carbuncles, and plague-sores he brings upon him. One plague-sore will keep a man out, how much more will that man be kept out, whose soule is as full of plague-sores, as *Iobs* body was full of boyles? If therefore we would get into the tower, and so runne as to bee safe, first get we our plague-sores cured, and get we all our pestilent tumors healed.

2

There is in repentance, as a forsaking and casting away a mans sins, and lusts, so there is a reformation, a righteous life, an obedient life, a conversation in the feare of God, a care to keepe a mans selfe free from the common and reigning iniquities of the times he lives in. This part of repentance is a running to God also, and such a running, as wherein there is a great deale of safety: and therefore we shall find safety given to these in Scripture. There is safety in *Righteousnesse*: the *Righteous* runs, sayes the Text, and he is safe. He must bee a Righteous man that runs, and a righteous man that will look for safety. This Tower will be no Sanctuary for  
unrighteous



unrighteous ones, but such as have so forsaken their sinnes, as to leade a godly life, and to walke in righteousness, they shall find safety in this Tower, *Pro. 11.4. Righteousnesse delivers from death, and in the day of wrath, which riches cannot doe.* The gates of that City whose Wals and Bulwarkes are salvation, they are to be opened, *That the righteous Nation may enter, Isai. 26. 1. 2. David calls God his rock, and his high tower, Psal. 18. 2. and he doth it with the more confidence, because he could speake that, ver. 23. I was also upright before him, and I kept my selfe from mine iniquity.* They that can say so, may with some confidence call God their high Tower. There is safety in obedience to God, *Prov. 1. 33. Who so hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.* Obedience is a walking in Gods Name, *Mic. 4. 5. We will walke in the Name of the Lord our God.* And obedience is a running in the wayes of Gods commandments, *Psal. 119. 32. I will run the wayes of thy commandments,* Who may run more to God, then they who run in his commandments? Who shalbe safer in the Tower of his Name: then they who walke in his Name? There is safety in the fear of God. *The Angel of the Lord Psal. 34. 7. encampeth round about thē that fear him.* The garrison of the tower is pitcht about them. How safe was Solomon with that guard. *Behold his bed, which Can. 3. 78. is Solomons, threescore valiant men are about it, of the valiant of Israel, they all hold swords, being expert in war, every man hath his sword upon his thigh, because of the fear in the night.* Such is the security of those that live holily in Gods feare. *In the feare of the Lord, that is, in a righteous, holy, religious conversation, Pro. 14. 26.*



verſation, there is ſtrong confidence. And his children ſhall have a place of refuge. Gods Name will be a ſtrong Tower to him that feares his Name. A refuge for him and for his children. In caſes of fear, a mans greateſt care is for his children : a man that feares God, provides for the ſafety of himſelfe, and his children both. A man that feares God, ſhall get himſelfe, & his children both into the Tower. There is ſafety in keeping a mans ſelfe free from the ſinnes of the times, and places he lives in: Freedom from common iniquities, prepares for freedom from common calamities. We ſhall finde a great plague amongſt the Iſraelites upon their ſinne of joyning unto *Baal-Peor*, the ſword walks, and the plague walks, and licks up twenty fourethouſand, *Numb.* 25, 9. Now though the ſword and the plague both did hew them down, yet all were not conſumed, there were abundance that were ſafe from that judgement, that were exalted, and ſet on high, as that they were out of the reach and walke both of the ſword and peſtilence. And doe but obſerve it well who they were that God in his ſpeciall providence protected from thoſe dangers. See *Deut.* 4. 3, 4. *All that followed Baal-Peor, the Lord thy God hath deſtroyed from among you.* All thoſe men out of the Tower, and thoſe judgements finding them towerleſſe, ſwept them away, cut them off, and deſtroyed them. But you that did cleave to the Lord your God, are alive every one of you this day. Marke what it was that kept them ſafe, and alive, when the reſt went to the poe by thouſands : when others polluted themſelves with Idolatry and Whoredome, they cleaved to the Lord; and therefore when the ſword, and plague



plague come, they are within this tower, and so are *Sword-proofs*, and *Plague-proofs*; those Tower-walls were too high for the Sword, and the Plague to scale. These kept themselves free from the common iniquities of their times, and God kept them free and safe from the common calamities of the times. Here is the way then to runne to this tower for safety. If in times of danger we would be safe, runne to the *Name of God* by repentance, and manifest wee our *Repentance* by turning from all our sinnes, and lusts, and by walking in all righteousness, obedience, feare, holinesse, godlinesse of life, and cleaving close to God, when others desert and forsake him: and in this running lies our safety; by this we both run unto, and run into a strong tower of safety: It would make a man sicke againe to see the idle and foolish confidences of most men in their feares; well come what will, or can come, they trust in God, and his Name, that they shall doe well enough, but yet in the meane time no repentance, no casting away their sinnes, no reformation, no righteousness, obedience, no cleaving to the Lord; Nay, on the contrary, nothing but provocation of God by their sinnes. Now what a fond thing is it thus to deceive our selves? *Psal. 20. 1. The Name of the God of Iacob defend thee, or set thee on high.* It is true indeed, that it is that Name of his, that must defend us, that must exalt, and set us on an high place; but yet consider what little reason thou hast to hope for any safety by that Name: Art thou not a swearer, and a taker of that Name in vaine? and dost thou thinke that that Name shall defend thee, which thou prophaneest? Wilt thou prophane  
that



that Name, and think to be defended by that Name. Shall that Name which thou abusest, be thy Tower? Thou indeed professest that *worthy Name*, *I am. 2. 7.* but by thy disobedient sinfull life, dishonourest that worthy Name, and is it likely, that that name that receives dishonour from thee, will be a defence to thee? Thou by thy lust, and loose courses, causest this Name to be blasphemed, and hopest thou for shelter under this Name? Thy lusts, thy covetousnesse, thy drunkennesse, abuse and abase his Name, and shall that Name exalt thee who abaseth it? The Name of God is an holy Name, and shall we think that this righteous, and holy Name of the Lord, will be a tower, refuge, a sanctuary for adulterers, swearers, drunkards, worldlings, and such as walk not in his Name? The Name of the Lord is a strong Tower; but to whom? what? to every loose, prophane godlesse person? No such matter. *The righteous run unto it.* I, and so it may be, the unrighteous run unto it too, but the righteous run into it, and the *righteous are safe*. None get into it, none are safe by it but the righteous: they be onely godly, religious, repenting sinners, to whom this Name is a strong Tower. If *Rabshakeh* had spoken truly; he had spoken strongly, and unanswerably, *Isa. 36. 7.* But if thou say unto me, we trust in the Lord our God: Is it not hee whose high places, and whose Altars *Hezekiah* hath taken away? As if he had said, It is but a folly for *Hezekiah* to trust in God, now he hath provoked God. But now in this case, men being guilty of abusing, and dishonoring Gods Name, we may truly dash their vain confidences. You say, in fears  
and



and dangers, wee trust in *the Name of God*; but is not this he, whose name ye pollute with your oathes? Is not this he, whose name ye dishonour with your sinfull lives? Assuredly, for unrighteous persons, that lye and live impenitently in their sinnes, this name is no *Tower*, but a fire, a dreadfull burning, devouring fire, *Isai. 31. 27. Behold, the Name of the Lord comes from farre, burning with his anger, and the burthen thereof is heavie, his lips are full of indignation, and his tongue as a devouring fire. His name is a Tower to the Righteous, but a Fire to impenitent sinners: so that all unrepenting, and unreformed sinners flying to the name of God, doe but flye from one danger to another, out of one fire into another, Ezech. 15. 7. I will set my fire against them, they shall goe out from one fire, and another fire shall consume them. That Name of God which shall be a Tower to the righteous, shall be a Terror unto all ungodly and impenitent sinners.*

#### *4. This Running comprehends Prayer.*

To Runne to this Tower is by Prayer, to have Recourse to God, and therein to seeke and sue to him for helpe, and succour in time of danger, and distresse. Prayer is not onely a Going, but a Running to the Lord. And it is such a Running, upon which there followes safety, *Psal. 18. 2. The Lord is my high tower. But how will he get into that high Tower? He will Runne into it. But how will hee runne into it? vers. 2. I will call upon the Lord. So will he Runne into it. And what shall he be the better for running into it! So shall I be saved from mine*  
E *enemies,*



*enemies, and so from all dangers. All which comes to this, The Name of the Lord is an high and strong Tower, I will by Prayer Runne into it, and shall be safe. And David tells us of it, as of an experimental truth, Psal. 34. 4. 6. I sought the Lord, and he heard me, and delivered me from all my feares. This poor man cryed, and the Lord heard him, and saved him out of all his troubles. David was in feares, and was delivered from all his feares: He was delivered by running into this Tower, and he ranne into the tower by Prayer. There be terrible times threatned, Joel 3. 15, 16. The Sunne and the Moone shall be darkned, &c. The Lord shall reare out of Sion, &c. and the hearers shall shake: the hearing of such things was enough to make their hearts shake. Alas when such blacke dayes should come, what would become of Gods people? how should they doe such a time? Well enough; But the Lord will be the hope of his people, or the place of Repaire, or the Harbour of his people, and the strength of the children of Israel. Herein should they be happy, that in such a time they had the Name of God for their Tower of safetie. But how should they get or run into that tower, so as they might be safe? That we may see by the like passage, Joel 2. 31, 32. The Sun shall be turned into darknesse, &c. And it shall come to passe, that whosoever shall call upon the Name of the Lord, shall be delivered: So that as the Name of the Lord is a tower, so that tower must be runne into; and the way to runne into that tower of the Name of God, is to call upon that Name: And he that runnes so, runnes not in vaine, it shall come to passe, that whosoever shall call upon the Name of the Lord,*



*Lord, shall be delivered.* When Davids heart was over-whelmed with troublesome thoughts and feares, he betakes himselfe to God, *Psal. 61. 3, 4.* *Thou hast beene a shelter, or a refuge for me, and a strong tower from the enemy; and I will make my refuge in the covert of thy wings.* And what course takes he to doe it? *verse 1, 2.* *Heare my cry, attend unto my prayer, &c.* So that by Prayer hee runnes to the strong tower, and to the place of Refuge. *Lead me,* sayes *verse 2.* *to the Rocke that is higher then I;* that Rocke is none other, but that strong tower, *verse 3.* Both the Name of the Lord. That tower is an *high tower,* *Psal. 18. 2.* and that Rocke is here an *high Rocke,* the *Rocke higher then I:* and yet there is a way to get into the highest towers; by scaling Ladders, a man may get over the high walls of towers. This tower and rocke too high for David himselfe to get into, and therefore he sets to the scaling Ladder, *Lead me into the Rocke,* and into the tower that is *higher then I.* *Heare my cry, attend unto my prayer:* So he makes Prayer the scaling Ladder, to get upon that rocke, and into that tower, that otherwise had beene too high for him; hee gets that safety and deliverance, which otherwise but by Prayer unto God, had beene impossible to have beene obtained.

When David was in danger of Saul, see what resolution he takes up, *Psal. 57. 1.* *In the shadow of thy wings will I make my refuge, untill these calamities be over-past.* Wee shall see in the title of the Psalme, that David was then in the Cave. It is said, *1. Sam. 23. 29.* that David went and dwelt in the strong holds at En-gedi; and this Cave that now



David was in, was amongst those strong holds, as appears, 1. Sam. 24. So that *David* in the Cave was in a strong hold; and yet *David* thought there was little safetie in that strong hold, unlesse God himselfe were his refuge; and therefore sayes hee, *In the shadow of thy wings will I make my refuge till these calamities be over-past.* As if hee had said, Lord I am already in the Cave and the holds, and in the shadow of it; but yet for all that, I thinke not my selfe safe indeed, till I have made my refuge in the shadow of thy wings: that is therefore the course I resolve, and build upon. It was wisely done of him; and marke what course hee takes to doe it, *vers. 2. I will cry unto God most high. I will by prayer put my selfe under the shadow of Gods wings: and marke what successe should follow, vers. 3. He shall send from heaven and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth.* When we send prayers up to heaven, God he will send helpe downe from heaven: when we send forth our prayers and supplications, God will send forth his mercy and his truth, his power, and will set all his attributes on worke for the effecting of our safety, and deliverance. Indeed it is trusting, and so thrusting our selves under the covert of Gods wings, in which our safety lies, as before we saw; and so *David* takes that course, *vers. 1.* But yet *David* prayes to God, as well as he trusts in God. And unlesse we pray as well as trust, our trust will faile us: for we must trust to God for that we pray for.

That same is an excellent passage, *Isai. 54. 15. When the enemy shall come in like a flood, the Spirit of*



*of the Lord shall lift up a Standard against him; that is, shall both defend from his violence, and shall also put him to flight. Now that which is there spoken of an enemy, is true of any danger: when Pestilence, Famine, &c. shall come in like a flood, the Spirit of the Lord shall lift up a Standard against them.*

Now what is that Spirit of the Lord? I know it is meant properly of Gods power & might, as *Zech. 4. 6. Not by might, not by my power, that is, not by the might and power of man, but by my Spirit, saith the Lord, that is, by my might, and my power: So here, the Spirit, that is the power of the Lord, shall lift up a standard against him. But yet if it be not meant also of prayer, which is stirred up in the hearts of the faithfull, by the spirit, who is therefore called the spirit of prayer, yet may we allude at least unto it, & say, that when an enemy, or pestilence, or famine, shall come in like a flood, shall come and over-spread it selfe like a flood, and shall like a flood come irresistably, the Spirit of the Lord stirring up prayer in his peoples heart, shall lift up a standard against them: the Spirit of Prayer shall shelter from, and chace away such feared dangers. Prayer is often called, the *Lifting up of the hands*; and *Hezekiah* hath a phrase of lifting up a prayer, *2. Kin. 19. 4. Lift up thy prayer for the remnant that is left. Now when in case of danger, Gods people can lift up a prayer, then in that very thing doth the Spirit of God lift up a standard against that danger. Therefore we shal see that prayer is made the remedy against all dangers, and evill.**

*It saves from enemies, 2. Sam. 22. 4. I will call on the Lord, so shall I be saved from mine enemies. It*



saves and diverts from oppressours, *Isai. 19. 21. They shall cry unto the Lord, because of the oppressours, and he shall send them a Saviour, and a great one, and he shall deliver them.* It diverts and saves from famine, *Amos 7. 1, 2, 3.* It is an Antidote against the pestilence, *2. Chron. 7. 13, 14. If I send pestilence among my people, if my people shall humble themselves, and pray, I will heale their land.* *Numb. 16. 46, 47, 48.* Aaron burnes incense, and the plague was stayed; this is the perfume that must sweeten the aire, and heale a land. When the fire of Gods wrath burnes and smoakes, it is the smoake of this Incense, and the burning of it, that must quench the burning of Gods anger. Thus the spirit of the Lord is that which lifts up a standard against the danger of all evils, when he enlarges his peoples hearts with a Spirit of prayer: And therefore we shall see that prayer is not onely a meanes, but a pledge of mercie, and safetie comming; when God gives his people a Spirit of prayer, it is the harbinger, and fore-runner that comes with the good tidings of safetie and deliverance, *Ierem. 3. 19. But I said, how shall I put thee among the children, and give thee a pleasant land? &c.* As if he had said, I have thoughts and purposes of mercy and deliverance towards thee: It is in mine hand to deliver thee from thy captivity, & to bring thee into thine owne land againe; but what course shall I take to effect and bring it about? *And I said, Thou shalt call me, My Father.* As if he had said, I have bethought my selfe now, of a way how to compass it, I will powre downe a Spirit of prayer upon thee, and thou shalt call upon me, & call me Father; I will give thee the Spirit of Adoption, by which thou



thou shalt in prayer cry, *Abba* Father; and so then I will put thee among the children, and give thee an inheritance, and seat you in your owne countrey againe. The sum of all is, that God would give them a Spirit of prayer, which should bee not onely the meanes, but the pledge and earnest of their deliverance. Prayer is the *key* of the tower-gate. Now when God takes away the spirit of prayer, when hee doth that which *Eliphaz* charges *Iob* withall, *Iob* 15.4. *Thou restrainest prayer before God*; When, I say, God doth restraine prayer, and take that spirit of prayer from him, then God takes away the *Key* of the Tower gate, and that is a signe that God doth not meane that such a one shall get into the tower: So on the contrary, when God gives a man a spirit of prayer, he gives him the *Key* of the Tower-gate. And the giving of a man that *Key*, is a pledge of Gods intentions to him for safety and deliverance from dangers and feared evils. God would never give a man a key to open the gate, if he did not intend his entrance into the Tower.

As then we desire safety in a case of feare; so get into this tower. He that would get into this tower, must doe two things; *First*, he must runne to it: *Secondly*, hee must get the doore, or gate opened when hee comes to it. If the gate were open, and a man runne not to it, or if a man did runne to it, and the gate not opened, there were no safetie to be had: But then there is safetie, when a man runnes to it, and gets the gate opened, so as also hee may runne into it. The way to doe all these is prayer: We run to it by Prayer; Prayer is a running to this Tower, and prayer is that which opens the gate. A man that



would enter in at a gate, must either knocke at the gate, or he must take the key, and unlocke it. Prayer is a *knocking* at the tower-gate, and such a knocking, as knockes it open, *Matth. 7. Knocke, and it shall be opened unto you*, which is the same with that, *Aske, and it shall be given unto you*. Prayer is the turning of the key, and the unlocking of the gate. It is said of the Angell, and Peter, *Acts 12. 10.* that when they came to the *Iron gate, that led into the citie, it opened unto them of its owne accord*. Looke what the Angell was to Peter, that is prayer to a man coming to the gate of the tower; the gate of the tower will open of it owne accord to a man that comes with prayer. Let a man therefore in his feares, betake himselfe to this durie of seeking God, as to a course of safety, *Runne* to the tower by prayer, *Knocke* at the gate by prayer, *unlocke* the doore, and get entrance by prayer, *Psal. 20. 7, 8.* *Some their Charets, and some their horses, but we will remember the Name of the Lord our God, They are brought downe, and fallen, but we are risen, and stand upright.* There is more safetie in *Remembring the Name of the Lord*, then in charets & horses: They that put their safetie in their Charets, and their horses, may come downe, and fall low enough, but they that remember the name of the Lord, they rise, and stand upright. It is a mans safest course then by farre, to *Remember the name of the Lord*. But what is it to remember the name of the Lord? That is, by prayer to run to the Lord, *Jonah 2. 7.* *When my soule fainted within me, I remembered the Lord.* That course *Jonah* tooke in the feares and faintnesse of his spirit, to remember the Lord. But what meanes hee by *Remembring the Lord*? that he shewes in the



words following. *And my prayer came in unto thee into thine holy Temple.* Prayer then is the Remembering the Name of the Lord, and Remembering the Name of the Lord is the course of safety. Remembering the Name of the Lord is Running to the Tower of Gods Name, and he that runs into it he is safe. And yet how little is this course thought upon by men in their feares! Every thing is done, but that which should have beene done, and that is last done, if done at all, which should be first done. The Prophet tels them of a sad day that was comming upon them, *a day of trouble and perplexity, of breaking downe the walls, and crying to the mountaines.* And what course take they? They looke in that day to the armour of the house of the Forrest, verse 8. They view the breaches of the City, and break downe houses to fortifie the wall, ver. 9. 10. But all this while no looking to God from whom the evill came, nor seeking unto him who could defend them from that evill, verse 11. Nay in that day God called to fasting and praying, vers. 12. and in that day they looke to the armour of the house of the Forrest, and so looke to that, that they looke not to God, so looke to that they give themselves up to their jollities, and merriments, as if more confidence were to be put in the armor of the house of the Forrest, in their ditches, and fortifications, then in running by prayer unto the strong tower of the Name of the Lord. That is the folly & madnesse of men, to neglect this course which so much cōduces to their safety. Look we to God, what ever we look to, and look and seek to God first, before we look to any means though never so lawfull, hopefull, and helpfull.

*Object*



**Ob.** *Object.* If there be such safety to be found in prayer, that is a thing soone done, we can easily go to God, and pray to him if that will serve.

*Answ.* It is not any kinde of prayer by which we must Runne into this Tower, and will helpe us to this safety. But it must be in Running unto this tower, in running for safety, as in that running for the crown, 1 Cor. 9. 24. *So runne that yee may obtaine.* It is not enough to *runne*, but a mans care must be *So* to runne that he may obtaine the price, and the crowne. Men may run, and yet not obtaine the crown, because they runne not *So*, *So* as they should, and must doe that will obtaine the crowne. So is it in this running for safety, *So runne* that ye may obtaine. A man may run, may pray, and yet not obtaine safety. It is not enough therefore to runne, to pray, unlesse he Runne, unlesse he pray *So*, that is, *So* as hee must pray that would obtaine safety. The prayer therefore that would obtaine safety it must have these two qualifications.

**I** *First*, it must be *Instant*, earnest, fervent prayer. Prayer is a running to God. In running there is more putting out of a mans selfe, and his strength, then in the ordinary pace of Going. There is more vehemency and earnestnesse required in running, then in a walking pace. A man shold do in praying, as hee would doe in running from an enemy to a Fort, or Tower. A man in danger of an enemy would not walke an easie pace but would run, and run with all his might that he could. And so should men pray, that would by prayer runne into this Tower. It must be prayer in which men must put out themselves to the utmost, it must be done with  
all



all vehemency, and contention of spirit. It is not verball and formall praying will serve the turne, that is not so much as going and walking, much lesse is it running. A mans tongue may runne in prayer, but it is no running to God, unlesse a mans heart, and all his affections are at the worke with all their might: that the King of Nineveh knew, and therefore when he heares of the danger they were in, he presses his subjects not onely to prayer, but to crying prayer. He sayes not, let men pray, but let men cry, not that onely, but let men cry mightily unto God. *Jon. 3. 8.* He saw that if there were any hope of safety by running into this Tower, that it must be by running with all their might: if there were any helpe for them by prayer, it must bee by earnest instant vehement prayer. It is one thing to say a prayer, another thing to pray a prayer. *Iam. 5. 17.* *Elias prayed in his prayer*, as the words are rendred in the margine of the New Translation, *εὐσεβῶς ἐκινῶν τὴν ψαλμὴν*. It is Translated, hee prayed earnestly. Then a man prayes earnestly, when hee prayes in his prayer. That may be a prayer materially, which formally is no prayer, and a man may have a prayer, and use a prayer, and yet not pray in his prayer. When he prayes onely with his tongue, is onely verball, and formall, he prayes not in his prayer. Formall prayer is not prayer Formally, because that which gives forme and being to prayer, is that a man pray in his prayer. And that is done when prayer is instant, earnest, fervent. And such prayer it is that is effectually, that prevayles much. *Iam. 1. 16.* When a man prayes in his prayer, such prayer is such a running as will be effectually, and prevaile



prevaile much to get a man into, and to keepe him safe in this Tower. The way to prevaile with men from whom we feare danger, is to take a course first to prevaile with God, *Gen. 32. 28. Thou hast power with God, and with men, and hast prevailed*: that is, thou hast had power with God, and hast prevailed with him, thou shalt therefore also have power with men, and prevaile with them. But how came he to prevaile with God? *Jacob wrestled with him*, as we see in the story. And what was a speciall thing in that wrestling we shall see, *Hos. 12. 3, 4. By his strength he had power with God*. That was one way by which he had power with God. *By his strength*, by the strength of his faith. But there was another way, *ver. 4. Yea he had power over the Angel, & prevailed, he wept and made supplication unto him*. He prevailed by prayer, but it was not perfunctory, and formall prayer, but it was wrestling and weeping prayer, instant and earnest prayer. *Hee wept and made supplication*. Some in their dangers and fears can weep, their fears wring tears from them, but it is not teares, will prevaile without prayers. And some may pray, and make supplication, but it is not prayers without tears will prevaile, *Prayers and Tears*, weeping prayers, weeping supplications are the prevailing prayers for safety: wrestling prayers are prevailing prayers with God, and prevailing with God is the way to prevaile with men. So did *Jacob* run into this tower, and was safe. These prayers and tears so prevailed that *Esaus* instead of killing him, came to kissing of *Jacob*. The King that is not able with his ten thousands to meet with him that comes against him with twenty thousands, whilest his



his adversary is yet a great way off, *sends an ambassage, and desires conditions of Peace, Luke 14. 31, 32.* Now in cases of fears and danger, our prayers to God are *Ambassadors for peace, and safety.* Now as these *Ambassadors* act their cause such is our speed. If these Agents doe their businesse coldly, and only for forme, there is little peace and safety to be hoped for by their Ambassage. But if we would have peace and safety by their Embally, they must goe to worke as those, *Isa. 33. 7. Behold their messengers shall cry without, the ambassadors of peace shall weep bitterly.* The messengers must cry, the Ambassadors weep, and weep bitterly, that will prevaile for peace, and safety, from danger. Their earnestnesse, vehemency, fervency, and their teares, these must be the rhetorick and oratory, by which they must prevaile. Prayer is running unto God; but *so run* that ye may obtain, *so pray* that yee may prevaile for safety. So pray, with such instance, with such fervency, with such earnest contention of spirit, as that yee may finde entrance into this tower, God was *Dauids Tower*, and thus hee used to get into this Tower, not onely by prayer, but by this earnest prayer, he prayed as men use to run in case of danger, with all his strength, *Psal. 61. 3. Thou hast been my strong Tower, from the enemy,* and so I hope thou wilt be still, what course takes he to get into that Tower? *vers. 1. Heare my cry O God, v. 2. from the ends of the earth, &c.* He runs to the Tower not only by prayer, but by earnest, and crying prayer, *Psal. 119. 145, 146. I cryed with my whole heart, I ran to the tower with all my might, & force, I cryed unto thee, save me.* It is crying prayer, that



that is, *saving prayer. Knocke and it shall be opened unto you, Matth. 7.* A man pursued by an enemy, running to a tower, if he finde the gate shut, how knockes he? He knocks as loud as he can, he knocks with all his might, knocks and beats at the doore, as if he would beat the doore open. His life lies upon it, and therefore he knocks not gently, and easily, but on with all his might.

2

*Secondly,* It must be *constant*, else no safety by it. A man pursued by an enemy if he will be safe, must not onely runne for a while, and some little part of the way, but he must hold on running till he comes to the Tower. If he runne for some time, and then growes weary, and out of breath, and so stands still, or sits him downe: an enemy may easily overtake and surprise him before hee can get into the Tower. It is not simply running in which a mans safety lies, but in running into the Tower. And how is hee like to runne into the Tower, that holds not out running till he come to the Tower? Hee that stands still, sits downe, and ceases his running pace, may easily bee cut off before he get into the Tower. Our safety lies much upon our constancy in seeking God by prayer. *So runne that yee may obtaine* safety by running, that is, runne constantly, and hold on in prayer without wearinesse, or slothfulness. *Iacob* not onely wrestled, but he wrestled all night, and would not let the Angel goe till he blessed him. He did not wrestle a bouer or two, and then give over, but he held out wrestling, and so prevailed against *Esaue*, and was safe from him. It must be *constant* as well as *instant* prayer, by which we must get into the Tower. *Knocke and it shall be opened*



opened unto you. A man that will get into the tower, must knock at the gate, and as he must knock instantly, and earnestly, so he must knock on, and not cease knocking, till the doore be opened. Hee must knocke as *Peter* knockt at the doore of *Maries* house; *Acts 12.13.* He knocked at the doore of the gate, and though they doe not presently open, yet he gives not over knocking, but *ver. 16.* *Peter continued knocking*, and then the doore was opened. *David* joyned both together in his prayers, *Instancy* and *constancy*, *Psal. 55. 17.* *Evening and Morning, & at noon will I pray, and cry aloud.* He would pray, and cry, yea, & cry aloud. He was *instant*. He would not do it once or twice, and then set downe and lay it aside, but *evening, morning, and at noone*, he would be assiduous in the duty, every day he would make it his mornings worke, his evenings worke, and his noones worke too. And he would hold out, and not faint, nor throw up, but this course he would goe on in, till the Lord should heare his voyce. Hee was constant, and why would he hold on thus constantly in this duty? Because, *verse 18.* *He hath delivered my soule in peace, from the battell that was against me.* As if he had said, I have heretofore been in great dangers. In those dangers I earnestly and constantly sought God by prayer. I ran unto the Tower of his Name, and I was exalted, and found safety: and therefore I will now doe so againe, I will pray and cry aloud, I will pray instantly, I will pray evening, morning, and at noone, I will pray constantly. The Name of the Lord is a strong tower, the righteous runs into it, want *hath run*, or doth sometimes runne, but *he Runnes*, hee is alwayes run-



running, he makes it his constant worke, he goes on settledly in that course, and so is exalted. And so much for this fourth thing in which this running consists, and for the first point also. The doing of those duties by which wee may get into this Tower.

2

*The second generall point, is the manner of doing all these duties, which is a speciall requisite for the procuring of safety. And that manner of Doing them is implied in this word Runnes. The Righteous walkes not, goes not, they are but slow motions, but he Runnes. Running is a motion of speed, a motion of haste. Ionathan commands his Lad, saying, Run find out now the arrowes that I shoot, and shooting an arrow beyond him, hee cryed after the Lad, Make speed, haste, stay not, 1 Sam. 20. 36, 38. That is to Runne, to make speed, to haste, and not to stay. The Righteous man then runs to the tower, that is, he doth not onely use all these forenamed means, and take those courses for his safety, but hee sets upon them with speed, and makes haste to the use of them. He not onely beleeves, but he makes haste to set his faith on worke. He not onely repents, but he speedily, and quickly goes about that businelle, he out of hand in the first apprehensions of danger, sets upon the humbling of his soule, and the reformation of his wayes, and walking in obedience to God. Hee not onely betakes himselfe to prayer, but doth it presently and without delaying, sets upon the course that may make for his safety. He runnes, he speedily sets this course on foot, for feare of being too late, and least the danger should overtake him before hee bee Towered.*

So



So that he that will goe wisely to worke, must take these courses speedily. As in that case the Apostle speakes, *1. Cor. 9. So runne that ye may obtaine, so in this, so runne that ye may obtaine safetic. So it is, so hastily, so speedily, so quickly.* Running is a swift, speedy, and an accelerated motion of the body. So should a man that seekes safetic goe to this Tower, as *Lot went to Zoar, Genes. 19. 22. Haste thee, escape thither.* Implying that his escape did not onely lie in going out of *Sodome*, nor in going unto *Zoar*, but in his *Haste* from the one, and in his *Haste* to the other, *as if no Haste, no escape.* When the plague was broken out in the campe of Israel, *Num. 16. 46, 47. Goe quickly,* sayes *Moses* to *Aaron*, and *Aaron* goes, and marke how he goes. *He ranne into the midst of the Congregation.* That should be our pace for our owne safetic, which was his pace for the safetic of others. *A quicke running pace.* That is the pace that men pursued by an enemy use, feare is as wings to their bodies, they runne full speed to a Fort, where they may get shelter. *Ier. 48. 28. O ye that dwell in Moab leave the cities, and dwell in the Rocke, and be like the Dove, &c.* Now how goes the Dove to the Rocke when she is pursued by the Hawke? See by that *Isay 60. 8. Who are those that flie as a cloud, and as the Doves to their windowes.* A Dove is naturally swift of flight, swift of wing, no foule swifter, but specially she flies swift when she flies for her life. Her ordinary flight is like the clouds, but feare makes her flight swifter. And thus *David* when hee saw a storme and a tempest comming, he doth not only wish wings to flie away, and to escape it, but he wishes *Doves wings, Ps. 55. 6.*



Oh that I had wings like a Dove, for then would I flee away and be at rest, I would hasten mine escape from the windy storme, and tempest. As if no way to escape a storme, and a tempest but with a Doves wings. It is not any wings, they must bee Doves wings that must doe it: the swiftest wing is needfull in such a case. It must be a Doves wing, and a Doves swift flight that must get into the holes, and clefts of the Rocke. A mans escape lies upon a Doves wings: and sure it is, that our safety lies not more in the duties doing, then in this manner of doing them with speed. *Deliver me, O Lord, from mine enemies, I flie unto thee to hide me, Psal. 143. 9.* A man that would bee safe from enemies, and the danger of them, his safety indeed lies in being hid with God, in being hid in that Tower; but yet he that will be hid in it, must take a course to get into it: He must runne into that Tower, hee must flie to God, *I flie unto thee to hide me.* Running is a swift pace, but flying is a swifter motion. As God hath *Wings* for safety and shelter, *Psal. 91. 4.* So must a man have *wings* for speed and swiftnesse, that will make his refuge under the shadow of those wings: and there is great reason of making speed and haste in the worke.

I

Delayes are dangerous in cases of this nature. As soone as ever *Moses* knew that wrath was gone out from the Lord, and that the plague was begun, hee bids *Aaron* goe quickly; and *Aaron* runnes with all the speed hee can, *Numb. 16.* and yet all this speed notwithstanding, there dye foureteene thousand, and seven hundred of the Plague, before *Aaron* could make attonement, and quench the fire. What if *Aaron* had stayed till next day, til the next weeke? What



What if hee had slighted the danger? Tush, the Plague is but now begun, it may bee it may prove nothing; it may be, after a few dayes it may cease againe, let us try a little while, and first see what it will doe, and if it doe rise to any height, then I will take the censur, and make attonement. If hee had thus fore-slowed, and delayed the time, what a dangerous thing had it beene to Israel? Israel had beene in danger to have beene eaten up with the Plague, and where one dyed, there might have died a thousand. *Aarons* delay had beene Israels present death. When Gods wrath is once out, and once up, it hastens, and makes quicke and speedie executions, it dispatches men a pace; and if they have not made haste to get themselves within the Tower, that will make haste to destroy them. The two women that did lift up the *Ephab*, *Zech. 5.9*. They had wings, the wings of a Storke, and the winde was in their wings; to shew the haste and speed with which that judgement should be executed. The wrath of God, when it breakes out, may bee named as that childe was, *Isai. 8. 3. Maher-schalal-hash-baz*, It makes speed to the spoyle, it hastens the prey. And therefore in case men make not haste into this Tower, they are but undone, and gone men. It was wise counsell the Egyptians gave *Pharaoh*, *Exod. 10.7*. *Let the people goe, wilt thou first know that Egypt is destroyed?* As if they had said, Danger, and great danger is towards us, let us not delay to take a course for our safetie, and put it off till it will be too late, till we bee destroyed: And their course and practise afterwards was a wise course, *Exod. 12.33*. *And the Egyptians were urgent upon the people, that they*



might send them out of the land in haste; for they said, *We are all dead men.* They saw they were all in danger of death, if they did not hasten to take a course for their safetie, and therefore they are *urgent* to send away the people *in haste.* Haste, sayes the Proverbe, makes waste; but here it is otherwise, haste prevents waste, and want of haste makes waste. It was *Lots* fault, that he *lingred* in *Sodome*, *Genes. 19.16.* And whilst hee *lingred*, hee made not the haste he should have done; loath he is to leave *Sodom*, and how much danger his *lingring* and *delaying* exposed him unto, the text implies, *Whilest he lingred, the men layd hold upon his hand, &c. the Lord being mercifull unto him, and they brought him forth, and set him without the Citie.* The words imply, that if the Lord had not made more *haste* then he did, and if he had not snatcht him as a brand out of the fire, hee had *lingred* till the fire and brimstone had beene about his eares. It is a very dangerous thing then to linger, and not to runne, and make haste to this Tower.

It is a greater deale of safetie that is in the speedy doing of these duties: Our proverbe is, *The more haste, the worse speed*; but here it is contrary, the more haste, the better speed: the more haste, the more safetie. When *Abigail*, and her familie, was in danger of *David*, that he had sworne the destruction of *Nabal*, and all his familie; so soone as she is informed of the danger, she takes a course to prevent it: the Text sayes, she was a woman of a *good understanding*; and as she shewed her selfe to be so in other things, so in this one thing, as much as any that shee goes speedily about a course of safetie.



*1. Sam. 25. 18. Then Abigail made haste, and tooke two hundred loaves, &c. And vers. 23. And when Abigail saw David, she hasted, &c. And see what she got by it. vers. 33, For in very deed, as the Lord God of Israel lives, which hath kept me backe from hurting thee, except thou hadst hasted, and come to meet me, surely there had not beene left unto Nabal, &c, Hee sayes not, except thou hadst come to meet me; but except thou hadst hasted, and come to meet me; she might have come to meet him, and have met him too late. As if he had said, thou mayest thanke thine hastening to meet me: thine haste hath beene thy safetie. If therefore a man in the apprehension of danger, have any provident thoughts for his owne safetie, let him not onely take the course prescribed, but let him doe it with speed. As Christ said to Judas in that, so say I to thee in this case, That thou doest, doe quickly, the sooner the safer. It is great wisdom to send Embassadors of peace, whilst the adversary is yet a great way off, Luke 14. 32. If a danger and a feare be remote, and farre off, it is good to provide with the soonest for safety. It is the fashion of the Spaniard, if he sees a fray at the further end of the street, though it be an whole streets length off him, yet to draw his weapon presently: he will be sure to looke to one, and will not be to seeke for his safety if the danger should draw nigher him. So if we see the Lord drawing, and unsheathing the sword of his wrath in the Pestilence, or any other judgement, take a course presently for safety, presently be betaking thy selfe to the Tower: though the danger seeme to be farre off; specially doe it, if the danger be neere you, at the*



*doores, Matth. 24. 33.* Mens securitie and love of the world so besots them commonly, that they are not so sensible, and apprehensive of dangers as they should bee; and therefore no haste with them but good. If they goe towards the Tower, it is at the best but a foot pace; yea, but a Snayles pace, they walke on *leisurely*, and *lingringly*; they doe not runne full speed, as if their safetie lay in their speed; whilst men want the Doves wings, it is an adventure whether ever they will get under Gods wings.

3 *The third* and last generall poynt is, the doing of such duties which are to bee done when entred and gotten into the Tower, and they are these two.

x 1. Have a care to keepe our selves within the Tower; being once gotten under Gods protection, have a care to walke close, and to keepe close to him: Take heed of stragling out of this Tower. A man that was gotten into a citie of Refuge, was safe from the danger of bloud, so long as he kept himselfe within the walles of the citie; but if he thinking his confinement too streight, and his condition too strict, would be adventuring to take some libertie, and to goe abroad; if the avenger of bloud found him abroad, he might then slay him without any guilt, *Num. 35. 26, 27, 28.* *If the slayer shall at any time come without the border of the citie of his refuge, whither he was fled, and the revenger of blood finde him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be guiltie of blood, because he should have remained in the citie of his refuge, untill the death of the high Priest.* So a man that is gotten into this Tower,



Tower, under Gods protection, is safe and sure, so long as he keepes him. But if he thinke those courses too strict in which he must walke, to keepe himselfe under that shelter, and will adventure to step out, and take some libertie that God allowes not, he being out of the borders of the Tower, if he meet with a clap, and come short, he may thanke himselfe, because hee should have *remained* within the trenches and walls of the Tower. *In the shadow of thy wings will I make my refuge, untill these calamities be past, Psal. 57.1. He shall cover thee with his feathers, and under his wings shalt thou trust, Psalm. 91.4.* How safe is the Chicken under the Hens wing? But if the Chicken will bee wandring, and going out, then no wonder if she become a prey to the Kite, soone may the Chicken bee in the *Kites* claws, when shee is from under the *Hennes* wing. That therefore must bee a mans speciall care, when once he is gotten under Gods wing, to keepe close to him, and to walke close with him. If we will be too bold to give our selves unallowd liberties, looke not for safety in such a course.

When men have a strong Hold, and Castle, yet they so trust not to it, but they keepe watch and ward. If they within the tower should grow secure, and negligent, especially if they should fall to drinking, and drunkennesse, how easily might an adversary without surprize them, and turne them out of their Hold, or put them to the sword? A man gotten into the Tower of Gods Name, must keepe his watch in the Tower: if we grow secure, and loose, we cannot expect assurance of our safetie; our safetie lies very much upon our watchfulnesse over our



our owne hearts and wayes, after that we be gotten into this Tower.

Being within the Tower, have a care to improve the strength of the Tower against enemies, to make use of it against them. As in the Scriptures there be promises for a mans owne safetie; so there be also threatnings for the ruine & confusion of Gods enemies. And as wee must set our faith and prayer on worke upon the promises of safety and deliverance for our selves: so must we set our faith & prayer on work upon the threatnings against enemies. Beleeve those threatnings, and upon faith in them, stirre up, and set a spirit of prayer on worke to make good, & pull downe those threatnings upon the heads of the enemies of Gods Church. When men are gotten into a tower in a time of feare and danger, they do not thinke that now all is well, and that now there is no more to bee done, that they may now sit still with their hands in their bosomes, & take no further care. They do not thinke that it is sufficient that they are now out of the danger of their shot, and that they are out of their reach for doing them any hurt, but they are active, and they busie and bestirre themselves to offend and annoy their enemies from the Tower into which they are gotten. When the people of *Thebez* were got into their Tower, they rested not in that; but a woman throwes a piece of a *Milstone* from the Tower, upon *Abimelechs* head, and breakes his skull. When men are once gotten into Towers, and Castles, they trust not wholly to the strength of the place, but they take in choyce and resolute persons, both for their owne defence, as also for the offence of their enemies. *Ezek. 27. 11.*



Tyrus had *Gammadims* in their Towers, not  
Dwarfes and Pigmies, as some, but *vires robustos*,  
& *lacertosos*, as *Iunius* interprets it. And besides in  
Castles and Towers, they have their great Ord-  
nance, which they discharge from the Castle, and  
make the Bullets flie about their enemies eares: So  
here, when once we are gotten into this Tower, we  
must not sit still, and idle it there, and thinke now  
all the danger is over, and there is no more to be  
done; but we must be doing, we must be active,  
and bestirre our selves against enemies, to doe them  
offence. Set the *Gammadims* on worke, to hurle  
Milstones on the heads of the assaylants. Faith, and  
a spirit of prayer set on work upon the threatnings,  
they be the *Gammadims* in this Tower: the  
threatnings are murdering Milstones, Faith and  
Prayer they hurle and throw out these Milstones,  
and breake the skuls, and wound the hairy scalpes  
of Gods enemies. Threatnings in the Scripture,  
they are the Bullets, Prayer is the great Canon  
in the Tower, that sets these bullets flying in the  
faces of enemies. Thus *Luthers* prayers, as he sayes,  
were his *Gunnes*, and *Instruments of Warre*, by  
which he was too good for his enemies, and began  
to batter and demolish the Kingdome of Anti-  
christ. Earnest prayer against enemies, with  
faith, grounded upon the threatnings against  
them, is the shooting off the great Canon against  
them, it is the discharging of the murdering canon:  
Faith charges, & Prayer discharges the cannon. The  
threatnings against enemies of the Church, that  
*bil possumus quam edere gemitus. Ac isti fuerunt Bombardæ, &  
Instrumenta nostra bellica, quibus dispensavimus tot annis consilia  
adversariorum, quibus demoliri cepimus Anti-christi Regnum. Luth.*

*Non dico,  
sic esto in  
ista turri,  
ut vaces i-  
bi, & suffi-  
ciat tibi  
ad te hostis  
tela quod  
non perve-  
niant. Age  
ibi aliquid,  
non cessent  
manus.  
Aug. in Ps.  
60.*

*Nos hodie  
in tanta  
persecutio-  
ne, & con-  
tradictione  
Papæ, ty-  
rannorum,  
qui impug-  
nant nos à  
dextris &  
sinistris ni-*



are in the Scripture, they are the powder & shot that God hath laid up in store against the. Faith charges the canon with this powder & shot, & fervent prayer that gives fire, discharges, and lets flie in the faces of them. Now then, when wee are gotten into this Tower, wee should ply the Canon, and not onely pray for our selves, but pray against the enemies of the Church. It is as lawfull, and as much for safety, to pray against enemies of the Church, as it is lawfull and for safety to discharge the Ordnance from a Tower against enemies. The two witnesses, *Apoc. 11. 5. If any man will hurt them, fire proceeds out of their mouthes, and devoures their enemies;* which is not onely to be understood of the *threatnings*, which in Gods Name they denounce against enemies, but also of their *Prayers*: In that sense fire proceeds out of their mouthes, and that fire is devouring and consuming fire. Prayers out of their mouthes, are like fire and bullets out of the Canons mouth, they worke the ruine and destruction of enemies. And this was the course that *David* took for his safety, when he was gotten into this Tower, and he found it a successfull course, *Psalms. 18. 2. Thou Lord art my high Tower.* Hee was got into his Tower, and in that Tower there were thundering Ordnance, and *David* put fire to them by Prayer, *vers. 6. In my distresse I called upon the Lord, and cryed unto my God, he heard my voyce out of his Temple, and my cry came before him, even into his eares.* Here *David* prayes and gives fire to the Canon, and what followed? See *vers. 7, 8, 13, 14. Then the earth shook and trembled, &c. There went up a smoake out of his nostrils, &c. The Lord*  
also



also thundred in the heavens, and the highest gave his voyce, hailestones and coales of fire, yea, he sent out his arrowes and scattered them, hee shot out lightnings, and discomfited them, There were no Gunnes nor Ordnance invented and in use in Davids time, and yet Davids prayers being in this Tower, did him as good service against his enemies, as all the Ordnance and Canons in the world have done. David had thundring ordnance, and with them discomfited his enemies, long before Powder and Guns were invented. It is a memorable and well knowne story, of that Christian legion that was in *Marcus Aurelius* his army; The Emperour being in great streights, those Christian Souldiers did by their prayers, not onely procure raine, by which his languishing army was refreshed, but also obtained haile mixt with thunderbolts against his enemies, upon which he honoured them with the name of *Legio Fulminatrix*, the thundering Legion. They used Davids Canon against the enemy, and discharged those thundering Ordnance by their Prayers, and that to the confusion of their enemies. It is an honourable testimony the Emperour thereupon gives that Christian Legion in his Epistle to the Roman Senate. They went to worke, sayes he, without Darts, Weapons, and Trumpets, contented onely with that God, whom they carry about with them in their conscience. And credible it is that they have God for a Fort in their brest. And thereupon hee would have no persecution to be against them; as for the service they had done him, so also for feare, lest by their prayers they might procure some such weapons against himselfe. Since therefore this Tower is furnished with such Artille-

*Rem aggressi sunt absque telis, armis, tubisque contenti Deo quem circumferunt secum in conscientia. Credibile est igitur Deum pro munimento habere in pectore. Centur. Magdeb. cent. 2. cap. 3. Ne forte contra nos tale quodpiam telus postulando impetrent. Ibid.*



ry, and Ammunition, not onely for defence, but for offence, when we are once gotten into this Tower, make use of the provision and strength of it against the enemies of the Gospel of Christ. It was somewhat, that when *David* prayed, he was saved from his enemies, *2 Sam. 22. 4. I will call on the Name of the Lord, so shall I be saved from mine enemies.* There is the *defensive* power of prayer; but it is more, that it puts enemies to the foyle, *Psal. 56. 9. When I cry unto thee, then shall mine enemies turne backe,* and be put to flight: there is the *offensive* power of prayer. In *Dauids* tower there was an *armorie, Thalpijeth*, a place to hang swords with two edges, swords with two mouthes, *Cant. 4. 4. A defensive and an offensive edge.* Both edges must be used by such as seeke safety. Prayer is a sword with two edges. *Put up thy sword,* sayes Christ to *Peter, into his place; for he that takes the sword, shall perish by the sword, Matth. 26. 52.* But he that takes not this sword, may happen to perish by the sword; and the drawing of this sword may save a man from perishing by the sword. Mark that last reason that our Saviour addes, why *Peter* should put up his sword, *verse 53. Thinkest thou that I cannot pray to my Father, and he shall presently give me more then twelve Legions of Angels?* As it hee had said, If it were my minde to confound these mine enemies that now set upon mee, I should not need thy sword to doe it, I could pray to my Father, and could presently by prayer bring such forces into the field, as should rout and scatter all mine enemies. Hereby implying, that if he would, he could doe his enemies more dammage and mischief



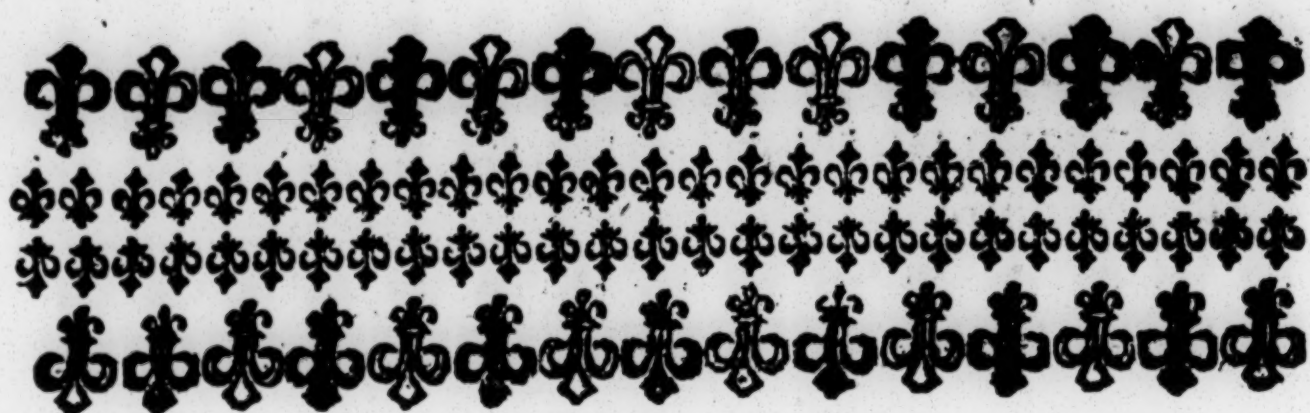
chiefe by his prayers against them, then by the sword, and all Instruments of war. Prayer is twelve *Legions* strong; yea, twelve legions of Angels strong against enemies. What a slaughter did one Angell make in one night in the camp of *Senacherib*? 2 *King.* 19. 35. *The Angell of the Lord went out, &c.* And if one Angell could doe so much, what then can twelve *Legions* of Angels doe? A legion is said to be six thousand footmen, & seven hundred horsemen. And what an hoste then is twelve legions? Prayer hath twelve *Legions* at command, to doe executions upon enemies. No wonder that some have dreaded some mens prayers more then an army of twenty thousand. Men therefore that are now got into this Tower should send out their legions, should discharge their cannon, should unsheath their two edged sword, if they desire to continue, and maintaine their safety. As *David* said of *Goliaths* sword, 1 *Sam.* 21. 9. *There is none like that, Give it me:* So of this two edged sword of prayer we may say, *There is no sword like that, there is no cannon like that.* Could men but in their dangers ply that close, they should not need much to question their safety. That which exposes men to danger though *Got* into the Tower, is, when this sword lies rusting in the scabbard, or hangs by the wals, and when the great Ordnance are nayled. It is not a Potgunne, nor Paper shot, nor cold heartlesse perfunctory performances that will doe the enemies of Gods Church any hurt, but it must be the great Ordinance, earnest zealous fasting prayers, that must spoyle and undoe them.

If *Balaks* cause had beene good, hee tooke the  
right



right course to have bin too good for Israel, Num. 22.5,6. Balack sent messengers to Balaam saying, Behold there is a people come out from Egypt, come now I pray thee curse me this people, for they are too mighty for me: peradventure I shall prevaile, that we may smite them, that I may drive them out of the land. Indeed the curse that is causelesse shall not come. But yet in the generall, that is none of the worst projects, to doe enemies a mischief, to get them under Gods curse. Indeed the Popes curse hath often been attended with Gods blessing. But if once prayer bring men under Gods curse, and make them like Edom, Isa.34.5. The people of Gods curse, then no hope they should prosper. Curse them, sayes Balak, that I may smite them. And when God curses he will smite, Dent.28.19. Cursed shalt thou be, &c. and verse 25. The Lord shall cause thee to be smitten before thine enemies, ver.27. The Lord will smite thee with the botch of Egypt, vers.28. The Lord shall smite thee with madnesse. Gods curse going before, smiting comes after. The Figge tree once cursed, never thrives more, but withereth to the very rootes. They that be cursed of God shall be cut off, Psal.37.22. Prayer against enemies of the Church puts them under Gods curse, and that curse will smite them, and cut them off. And thus the Righteous Running to the Tower of Gods Name is safe, and is exalted out of the reach of dangers.





THE  
RIGHTEOVS  
MANS  
HONOUR.

I A M. 2. 23.

*And he was called the friend of God.*



He Apostle in this Chapter undertakes the correction of two great evils which were it seems too common amongst those Christian Jewes, to whom he writes this Epistle.

The first was that mentioned, *vers. 1.* Their having of the faith of Christ with respect of persons. In reprovng of which he continues to the end of the thirteenth verse.

The second evill was that, mentioned *vers. 14.* A vaine boasting of faith, where no such thing was

G

to



to be found. A boasting of a fruitlesse and a barren faith. A faith that would cate, and yet would not worke. A faith that would be saved, and yet did not manifest it selfe in such things, and fruits as accompany salvation. He therefore tels them plainly, that such a barren idle faith was no saving faith. And this he proves unto them by divers arguments.

1 The first is taken from a comparison of equals. There is the same reason of faith and charity. Now Charity that speakes kindly, and gives good words, and yet stretches not out the hand to succour, and relieve the wants of such as are in Necessity, it is a Dead Charity. So is the case with faith. This is laid downe, *verse 15, 16, 17.*

2 The second is taken from the impossibility of the manifestation of faith without the fruites of it. Faith where ever it is, may be, and will be manifested. It is with faith, as it was with Christ. Hee could not be hid.

A faith that can keepe house, and skulke, and lie close is not a right bred faith. *verse 18.*

3 The third is taken from an absurdity. It were an absurd thing that a Christian should have no better a faith, then the devils in hell have. And such a faith may they have. *verse 19?*

4 The fourth is taken from an Adjunct of Privation. Because such a faith as is without workes is a *dead faith*. How can he be a living Christian whose Faith is dead? That is laid downe *verse 20.* How can a dead Faith bring a man to life?

5 The fifth is taken from a comparison from the lesse. Because such a faith cannot Iustifie. If not Iustifie, then not save. If not the lesse, then not the greater.



greater. And this argument he illustrates by two examples, of *Abraham*, and *Rahab*. In the example of *Abraham*, there be these things considerable.

First, he layes downe his proposition, That *Abraham* was justified by a working faith, *verse 21*. For that is the meaning of those words, and the Apostle by workes understands faith, which hath workes, as appeares by that, *verse 18*. Thou hast faith, it is a naked and empty faith without works. I have works, that is, faith which breakes forth, and manifests it selfe in workes: when therefore the Apostle sayes that *Abraham* was justified by workes, he meanes, that his faith, by which he was justified, was not a naked faith empty of workes. That hand of faith by which he laid hold on Christ, as it was an apprehending, and an applying hand, so was it an acting, and a working hand.

Secondly, hee proves that *Abrahams* faith by which he was justified, was not a faith which did not worke, by the offering of his Son, *vers. 21*.

Thirdly, he calls such vaine boasters to a serious consideration of what he had laid. *Seest thou not how faith, &c.* And two things hee would have them consider.

1 That *Abrahams* faith did worke together with his workes. That his workes did flow from the principle of faith, and that his faith did con-curre unto his workes, that they might be right, and pleasing to God, *for without faith it is impossible to please God, Heb. 11. 6.*

2 That his faith was made perfect by his works. That is, by these works of his it was clearly manifested that his faith was a lively, true, & perfect faith, *vers. 22.*

G 2

Fourthly,



4

Fourthly, he concludes that which he had laid downe at first, That *Abraham* was justified not by an idle, but by a lively working faith. And this conclusion hee proves by a testimony of Scripture, vers. 23. The testimony is taken from *Genesis* 15. 6. for by the workes of *Abraham* it appears that faith, of which *Moses* there spake was not a sloathfull, but a working faith. And that faith of *Abraham* hee sets forth by another consequent, that followed upon it besides that which is specified in the testimony of Scripture, for take the words together, and *Abrahams* faith is set forth by two speciall things that followed upon it.

1

The first was his justification. *Abraham* beleev-  
ed and it was imputed unto him for righteousness.

2

The second was, the favour and friendship of God. And he was called the friend of God. Hee was called, that is, he was, and became the friend of God. So *Matthew* 5. 9. Blessed are the peace-makers, for they shall be called the sonnes of God, that is, they shall be the sonnes of God.

Doct.

From the words then, we may learne this point.  
*The great honour and happinesse of the faithfull.*  
The honour of the people of God. They have the Honour, and Happinesse to be Gods friends. *Abraham* was the Father of the faithfull, and hee is three severall times honoured in Scripture with the Title of Gods friend: once here in this Text. Another time, *2 Chron.* 20. 7. And garest it to the seed of *Abraham* thy friend for ever. A third time, *Isay* 41. 8. and that by God himselfe. And thou *Israel* art my servant, the seed of *Abraham* my friend.

And therefore so often given to *Abraham* the  
father



father of the faithfull, that it might hæreditarily descend upon all the children of faithfull *Abraham*. That as amongst the German Nobility, every sonne beares the Title of his fathers Honour, so in this case, all that are his children are also Heires of his Honourable Title. All the children as their father, friends of God. Therefore not peculiar to *Abraham* alone, but given to others in Scripture also. It is given to *Moses*, *Exod. 33. 11.* *And the Lord spake to Moses face to face, as a man speaketh unto his friend.* It is given unto the disciples, *Ioh. 15. 14, 15.* *Ye are my friends. Henceforth I call you friends. I have called you friends.* Not onely I will call you friends, but I *have* called you friends, as implying, it was usually his manner of compellation to call thē by that name, when he spake to them, of which wee have an example, *Luk. 12. 4.* *And I say unto you my friends, feare not.* There is an intimate, intire & mutuall friendship between Christ, and the faithfull. He is their friend, They are his friends. He cheeres them up by that name, *Cant. 5. 1.* *Eat O friends, &c.* They are therefore friends, & not only friends, ordinary and common friends, but *Beloved friends.*

This is not every ones portion to have a share in such Honour, and favour. Looke upon men in their naturall condition, and they are *strangers* to God, & God a *stranger* to them, there is no acquaintance between God and them. *They are strangers as from the Life of God, Eph. 4. 18.* so *strangers from the Covenants of promise, & strangers to God himselfe, for both go there together, strangers from the Covenants of promise, and without God in the world.* They are borne strangers. *The wicked are estranged from*

*Ephes. 2. 12.*

*Isa. 58. 3.*



from the wombe. And so they live strangers, there is no more familiarity, and acquaintance betweene God and them, then is betweene strangers that never saw or heard each of other. God is such a stranger to them, that if he doe offer them any manner of acquaintance, they shake him off as a stranger, *Iob 20. 14, 15. They say unto God, Depart from us, for we desire not the knowledge of thy wayes, what is the Almighty?* They use him as a stranger, they wish him to be gone, they care not for, nor desire his acquaintance, they desire to be rid of him. And therefore, God carries himselfe as a very stranger to them. And as men are not well pleased, when strangers are brought into their houses, whom they know not who, nor what, nor whence they are: so is God highly displeased, when such persons are brought into his house, and that because they be strangers, *Ezek. 44. 7. Yee have brought into my Sanctuary strangers, uncircumcised in heart.* God had as lieve have their roome as their company, as we use to say of meere strangers to us: Such is the condition of men by nature. But contrarily of the faithfull it may be said, as *Eph. 2. 19. Now therefore ye are no more forreiners and strangers.* What are they then? not onely as their fellowes; *But fellow citizens, &c.* But they are more, they are the friends and acquaintance, the beloved friends, and favourites of God.

Nay, look upon men in the state of nature, and they are in a worse condition then strangers. It is condition bad enough to be strangers, to have no acquaintance with God, but is worse to bee Gods enemies, to have God our enemy, and to bee enemies



enemies to him. And that is the case of a man in his naturall condition, God and hee are enemies. Therefore the Apostle instances in both. *Col. 1. 21.* *You that were alienated, & enemies, you were strangers, but thats not all: ye were worse, you were enemies to God, you hated God, and God hated you, you opposed God, & God opposed you, there were hostile affections, dispositions, and carriages betweene God and you, such was your naturall condition. And that is the misery of naturall men, they are Gods enemies: but this is the honour and happinelle of the godly, that they are the friends of G O D. There is no relation between G O D and his, but there is honour and happinelle in it. Sometimes they are called his people, and hee their God. To be Gods people and subjects, is an honourable and happy thing, *Psalme 144. verse 15.* *Happy is that people, &c.* It is an happy thing, to be Gods people, *For they are a people nigh unto him.* *Psal. 148. 14.* Sometimes they are called the servants of God. It is an honorable and happy thing to be Gods servants. *Happy are thy servants,* sayes the Queen of *Sheba,* *1 King. 10. 8.* of *Salomons* servants. And if an happinelle in being *Solomons*, how much more in being Gods servants? *David* seemes to count it more honour to write himselfe, *The servant of the Lord,* then the King of Israel. The 36 *Psalme* hath this title, *A Psalme of David, the servant of the Lord:* I finde not any *Psalme* with that title, *A Psalme of David, the King of Israel.* Now if such an honor and happinelle to be the servants of the Lord, nay, if such an happinelle and honour to be the people and subjects of the Lord, w<sup>ch</sup> is not so near and close a relation,*



tion, as to be his servants; for to be the kings servant, is more than to be his subject: how great honour, & happinelle is it then to be the friends and favourites of the King, and God of heaven? The which happinelle and honour, that it may the better appeare, consider the benefits and priviledges that follow thereupon. They are these.

I *First, Communion with God, and Christ.* All friendship stands in *Communion*: there is a great deale of sweetnelle, and excellent contentment in a friend, by reason of communion, *Prov. 27. 9. Oyntment and perfume rejoyce the heart, so doth the sweetnes of a mans friend, by hearty counsell.* The communion that is between friends, is an *Oyntment*, and a *Perfume* that rejoyces the heart. And when a man findes a true friend, he finds honey, *Pro. 25. 16. Hast thou found honey? that is, hast thou found a friend? But why sayes he, Hast thou found honey? Because of the sweetnesse that is in communion with a friend. What is sweeter then honey? Iudg. 14. 18. Nothing sweeter than honey to a mans taste, and nothing sweeter than a perfume to a mans smell: and a friend hath the sweetnelle of both, of Honey, & a perfume.* Now the godly having God for their friend, they have communion with him, sweet communion with him, such sweetnelle in their communion with this their friend, as is above the sweetnelle of honey, such as rejoyces the heart above all oyntment and perfume. Looke what communion is between hearty and entire friends, such there is in all points between God and the faithfull, by vertue of their friendship between God and them. Communion between friends, stands commonly in these things.

In



In *Communication of their secrets* mutually each to other. A man will let his friend know his greatest secrets, will make knowne his minde to him in his most secret secrets. Indeed to a stranger, with whom a man hath little or no familiarity & friendship, or to one from whom his heart is alienated, and estranged, a man will not communicate his secrets, no not common and triviall matters, that are but matters of ordinary course. But where there is friendship, and inward intirenesse, there the bosome secrets are disclosed and imparted: the very secret Cabinet is unlockt and set open, for a friend to look into; friends have all things common, common secrets, *Iob 19. 19. All my inward friends abhorred me.* The words are, *All the men of my secret,* that is, my speciall friends, to whom I communicated my secrets. A friend is another selfe. Now a man cannot conceale any secret from himselfe; and therefore not from his friend. And therefore when *David* would describe that communion which was between him and his friend, he sets it out by this, *Pf. 41. 9. Mine owne familiar friend in whom I trusted.* A man will trust his friend with his bosome secrets. Thus is it between God and the faithfull, being once his friends, he will have sweet communion with them, in revealing, disclosing, and manifesting his secrets unto them, *Psalme. 25. 14. The secret of the Lord is with those that feare him. Prov. 3. 32. His secret is with the righteous, 1 Cor. 2. 16. We have, that is, we know the mind of Christ, Lake 8. 10. Unto you it is given to know the mysteries of the Kingdome of God, the very Arcana Imperii: and upon this ground it is given, because friends of God.*

ὁ σπέρ γὰρ  
αὐτὸς τίς  
πρὸς ἐαυτὸν  
εἰδὲν ἰχθυ-  
σησιον, εἰδὲ  
αὐτὸς ἐαυτὸν  
κρυπτείνου-  
νήσεται. ἔτι  
εἰ δὲ τὸς φίλους.  
Chrys. in Ephes.  
hom. 9.



It is some favour and priviledge to be of the Kings Court ; but it is a farre greater to be of the Kings Counsell. Courtiers they know somewhat more than those that live in the remote parts of the land ; they know the Kings person, his common courses and actions, better then forrainers in other countries, and better then Countrey people doe, that dwell farre off in the same Kingdome, who doe not belong unto, nor follow the Court : but what is that to what a Privy Counsellor knows? The King acquaints them with speciall secrets, with the mysteries of state. They that are his Privie Counsellours, they know his mind, they are not onely of the Court, but of the Counsell also. Hypocrites & carnall persons, that live in the Church, and under the Ministry, they doe know many truthes that Heathens, and such as live not under the meanes, know not ; but yet they are but of the common sort that follow the Court. It is the priviledge of the godly, that they are set at the Counsell Table, where the very secret Mysteries of the Kingdome are disclosed. It is something which is spoken, *Psal. 45. 15. They shall enter into the Kings Palace.* It is somewhat to be Courtiers, to be outwardly members of the Church ; but yet this is not all the priviledge of the faithfull, there is a further matter, *Cant. 1. 4. The King hath brought me into his Chambers :* they come not onely into the kings Palace, but into the Kings Chambers. The Kings Chamber is the place of greatest secrecie, *2 Kings 6. 12. Elisha the Prophet that is in Israel, tells the King of Israel the words thou speakest in thy bed-chamber.* The King hath brought me into his Cham-



*Chambers*: he hath revealed and imparted unto me the secrets of his heart, made them knowne to mee in his Privie Chamber. So that the priviledge of the godly is, that they are not onely of the Court, but of the Counsell; they doe not onely know the *Kings face*, but the *Kings heart*, and the secrets in his breast. Nay, the godly are not onely of the Court, and the Counsell, but they are the choyce and peculiar friends and favourites of God. It is said of *Zabud*, that he was principall Officer, and the *Kings friend*, 1 *Kings* 4.5. He was *Solomons* favourite; and a favourite is more than a Counsellour, and is acquainted with those secrets that every ordinary Counsellour knowes not, even with Cabinet secrets. All Gods people are *Zabuds*, Gods friends and favourites; and therefore God communicates his secrets to them. *Abraham* is here called Gods friend, and see how God speaks of him, *Gen.* 18.17. *Shall I hide from Abraham the thing that I will doe?* As if he had said, *Abraham is my friend*, and therefore I may not conceale my minde from him. It will not stand with the lawes of friendship to hide my purpose from him. *Iob.* 15. 15. *Henceforth I call you not servants, for the servant knowes not what his Lord doth; but I have called you Friends: and so I will use you as friends.* But how? In entertaining communion with you, and communicating my secrets unto you: *For all things that I have heard of my Father, I have made knowne unto you.* See what a priviledge followes, being the friends of Christ. When friends do conceale secrets each from other, and communicate onely some trifling common things one to another,



ὡς ἰ ψυχῆς  
τῆς ἀγαπῆς  
πρὸς τὴν  
ψυχὴν.  
Chrysoft. ubi  
supra.

ther, it is a signe of a crazed, and a loosened friendship, not of a true entire love, but onely of an artificiall personated complementall kinde of love, onely for fashion sake, to hold ends together; but true friendship makes a man communicative of his greatest and choicest secrets. It had some strength in it which *Delilah* spake to *Sampson*, *Iudg.* 16. 15. *How canst thou say, I love thee, when thine heart is not with me?* that is, when thou wilt not disclose the secrets of thine heart to me, as appeares *vers.* 17, 18. she therefore concludes, his heart was not with her, because he told her not *all his heart*. But now Gods people, being his friends, the Lords heart is with them, and therefore he tels them *all his heart*, the very deep secrets of his heart, *1 Cor.* 2. 7.-12. *Ephes.* 1. 7.-9. When once men have God for their friend, he will not be dainty of his secrets, but will communicate them unto them. And the more inward and entire the friendship is, the greater secrets hee will communicate unto them. All his disciples were his friends, and therefore *Ioh.* 15. 15. he made known unto them *all things he had heard of his Father*. But yet there was one disciple, which was *the disciple whom Iesus loved*, *Ioh.* 13. 23. and he *leaned on Iesus bosome*. *Iohn* was that Disciple that was his speciall beloved bosome-friend: and therefore when *Peter* desired to know that secret, which of them it was that should betray him, he beckoned to *Iohn*, that he should aske, who it should be of whom he spake, *Ioh.* 13. 24. *Peter* knew he was his bosome-friend, and therefore the likelier upon asking, to come acquainted with that secret; and upon his asking it is revealed to him, *verse* 25. 26. Nay, *Iohn* being the



the bosome friend of Christ, he did not onely when on earth use him as a friend, in communicating speciall secrets to him, that not to the rest ; but after hee was ascended into heaven, did still use him as his bosome friend, in revealing to him greater secrets and mysteries than to any of the rest : To him hee revealed all those mysteries and secrets which are comprehended in the Booke of the Revelation, *The Revelation of Iesus Christ, &c.* And he sent and signified it by his Angell unto his servant Iohn, *Apos. 1.1.* But why unto Iohn? Why not unto Peter? Why not unto some of the rest? Because Iohn was the Disciple whom he loved ; Iohn had lien in his bosome : and therefore being his bosome friend, he should have the honour and the favour to have these bosome secrets imparted unto him. Speciall secrets revealed to Iohn, because Iohn a speciall friend and favourite : yea when men are speciall friends indeed, God will whisper in their eares, and discover such secrets to them, as not to others. It is said, *1 Sam. 9. 15.* That God told Samuel in his eare, of *Sauls* comming, a day before he came : A man will whisper in his friends eare, and tell him a secret that other shall not know ; so doth the Lord deale with his friends : he hath his *secret whisperings* with his Saints, and tels them secretly in their eares, that which every one shall not know. So Christ dealt with Iohn, in discovering *Indas* to bee the traitor ; he spake it not out, but secretly whispered that in his eare which he speakes unto him, *Ioh. 13. 26.* The rest of the Disciples heard it not, as appears *verse 28. 29.*



If Christ had spoken that in the hearing of all the Disciples, that he spake to *Iohn*, they might easily have understood our Saviours meaning in his speech to *Indas*: And so still doth God deale with the godly, which were his friends, he secretly reveals that in their eares, which *neither eye hath seen, nor eare hath heard, nor hath entred into the heart of man, the things which God hath prepared for them that love him*. *I Cor. 2.9*. Indeed men of the world, they beleve not that a godly man hath any such priviledge as to be acquainted with Gods secrets more than themselves; they measure a godly man by themselves, and therefore say in this case, as *Eliphaz* spake to *Iob* in that case, *Iob 15. 8, 9, 11*. *Hast thou heard the secret of God? What knowest thou that we know not? What understandest thou that is not in us? Is there any secret thing with thee?* But yet a godly man doth know that a worldly man knowes not; he doth understand something that is not in him: there is some secret thing with him, and he hath heard the secret of God, which hee hath not heard. *The secret of the Lord is with them that feare him, Psalm. 25*. And this is the first thing in which their communion with God stands, namely, his communication of his secrets unto them, being his friends.

2

Communion between friends stands in *Consulation*. A man when he is in a pinch, or streight, and knowes not well which way to winde, or turne himselfe, whither goes he for counsell, advice, and direction, but to his friends? And wherein doth or can a friend shew greater love, than in communicating unto him the best advice and counsell that he



he can? No man consults with strangers, or enemies, neither doe nor will such give a man counsell in his need, whats the best course to be taken? *Prov. 27. 9. Oyntment and perfume rejoyce the heart, so doth the sweetnesse of a mans friend by hearty counsell, &c. from the soule.* A friend he gives hearty counsell, counsell from the heart, and that which comes frō the heart, goes to the heart: & the sweetnesse of a friend, his oyntment, and perfume never smels so sweet, as in his hearty counsels. See how *David* speakes of him whom he had taken for his faithfull friend, *Psalms. 55. 14. We tooke sweet counsell together; not onely counsell, but sweet counsell.* In those sweet counsels there was the sweet oyntment, and sweet perfume that rejoyced the heart. There is a great deale of sweetnesse in friendship by reason of communion in this kinde. There was a wondrous entire friendship betweene *David* and *Jonathan*, *The soule of Jonathan was knit unto David, and Jonathan loved him as his owne soule; 1 Sam. 18. 1.* He was a true and a close friend to him. And see wherein he shewed himselfe a friend unto him indeed; in nothing more than in his counsels. See *1 Sam. 19. 2, 3.* and *1 Sam. 20.* through the whole chapter. When *David* was in danger and straights, *Jonathan* gave him counsell and advice what to do in those streights: therein hee shewed himselfe a friend, & did a true friends office unto *David*. And thus doth God shew himselfe a friend to his people, & thus he communicates himself to them in the sweet counsels he gives them. He gives them counsell from the heart; their pinches and exigents are many times very sore, they know not which way to winde,



winde, or turne themselves. In such streights they goeto God, as to their friend, and they aske counsell of him, and he gives them counsell, and so advises and directs them, that their hearts are eased, and a way shown them how to extricate themselves out of their difficulties. *David* was much disquieted and troubled in his spirit about that case of the prosperity of the wicked, and the afflictions of the godly, *Psal. 73*. *His feet were almost gone, his steps bad well-nigh slipt, verse 2. His heart was grieved, and he was prickt in his reines, vers. 21.* Hee goes into the Sanctuary, to aske counsell of God, and God did give him counsell, *Thou holdest me by my right hand, thou shalt guide me with thy counsell, ver. 23, 24.* God in this perplexity so counseld him, that his heart was eased. Wee finde *David* in a perplexity of spirit upon an harder case than this, *Psalme 13*. He was under a desertion, God seemed to forget him, and to hide his face from him; and see *verse 2. How long shall I take counsell in my soule, having sorrow in my heart daily?* *David* calls all his thoughts and wits to counsell in this streight, sets all the powers of his soule on worke, for the clearing of this questiō, he takes counsell in his soul long, and his heart is daily disquieted, and full of heavynesse: And yet in the end of the *Psalme* we finde his heart eased, and the case cleared to him. But how came it so? surely by that very way that is specified, *Psalme. 16. 7. I will blesse the Lord, who hath given me counsell, my reines also instruct me in the night seasons.* Though Gods people at one time may say, *How long shall I take counsell in my soule?* yet they shall have cause to say at another time, *I will*



will blesse the Lord who hath given me counsell. Though at one time they are pricked in their reins, *Psal. 73. 21.* yet at another time their reines shall instruct them. That's the happinetsse of Gods people, that howsoever they may have pinching exigents, and streights, that make them with *Iehoshaphat*, say, *Lord, we know not what to doe, 2 Chron. 20. 12.* yet they have a great, and a good friend in heaven, that failes them not, but as he is mighty in counsell, so he is ready in his counsels, and will counsell them what to do in all their streights. An hard case it is, when a mans spirit is in streights, to be friendlesse, not to have a friend with whom a man may consult, and into whose bosome he may empty and poure out his heart; but it is the happy condition of the godly, that in their straights they have him who is the mighty God to be their friend and counsellor, *Isai. 9.*

Communion between friends, stands in society, cohabitation, dwelling together; friends desire to live and dwell together, as much as may be, that they may have as much occasion as may be of shewing, and expressing their love each to other. When *Barzillai* the Gileadite had shewed himselfe so true a friend to *David*, he was loath to part with him, he desired his society, so as to have him live with him; *Come thou over with me, and I will feed thee with me in Ierusalem, 2 Sam. 19. 33.* Friends alwaies desire the presence of their friends: for howsoever as the Philosopher observes, that distance of place dissolves not friendship, yet notwithstanding it hinders the many acts of friendship that cannot be exercised betweene friends in their absences,

3  
 Συμμερόμεν  
 δε καὶ συζήτε-  
 τοι βέλονται.  
 Arist. Ethic.  
 8. c. 6.  
 καὶ δὲ γὰρ ὅ-  
 πως ἐστὶν οἱ  
 λαοὶ ὡς τὸ συ-  
 ζῆν. Id. Ethic.  
 8. c. 5.

οἱ γὰρ τύποι  
 εἰ διαλύουσιν  
 τὴν φιλίαν  
 ἀπλῶς, ἀλλὰ  
 τὴν ἐνέργειαν.  
 Arist. Ethic.  
 8. c. 5.



and distances each from other ; and therefore the dearer friends are, the nearer they desire to be, to be under the same rooffe. And thus doth God shew himfelfe a friend in this communion ; though his dwelling be in the *highest heavens*, yet he will come downe to them, and dwell, and make his abode with them, *Ioh. 14. 23. If any man love me, he will keepe my words, and my Father will love him, and we will come unto him, and make our abode with him.* Such an abode as to take up our dwelling with him. Happy is that man, that is Hoast to fuch Guests: And that is the happineffe of the godly, who having the Lord to their *friend*, are also fure to have him for their *Guest*: not a gueft for a night, and fo away ; but a gueft that will make his abode with them.

4

Communion betweene friends ftands in *Coambulation* and *Confabulation*, in converfing, in walking and talking together. Friends take great delight in communion of this kinde, *Pfal. 55. 24. We walked together, we had a great deal of chat and friendly talk together. Can two walke together except they be agreed ? Amos 3.* and fo can two be agreed and knit together in the bonds of love and frindship, but they will walke together ? It is that which exercifes and increafes love and friendship. And thus doth God vouchsafe communion with the godly being his friends. He will as a friend come walke and talk with them. He takes turnes with them in his walks and galleries, *Cant. chap. 1. 17. Our galleries are of firre, yea as one friend fallen in company with another, is fo tyed that he knowes not how to part, and come away, fo Cant. 7. 5. The king is held, tyed or bound in the galleries, as if the Lord were loath*  
to



to leave those walkes in his ordinances, in which he converses with his people. He calls out his friends to take a walke with him, *Can. 7. 11. Come my beloved, let us go forth into the fields, let us get up early into the vineyards, let us see if the vine flourish.* Come let us walke out together into the fields, let us have a walke into the vineyards. And as they commune with the Lord in the secret of their soules, so God doth commune with them by his spirit, he hath his sweet and secret conferences, and Colloquies with them *Gen. 17. 22. The Lord left off talking with Abraham, Gen. 18. 33. And the Lord went his way as soon as he had left communing with Abraham. Ex. 31. 18. And he gave unto Moses when he had made an end of communing with him, two Tables of Testimony.* And see in what a familiar manner the Lord used to talke with *Moses, Exod. 33. 11. And the Lord spake unto Moses face to face, as a man speakes unto his friend.* And though no man may come neere to *Moses*, in that speciall priviledge of familiarity, yet, in that measure and proportion the Lord vouchsafes unto all his Saints these familiar and friendly conferences in a speciall manner.

Fiftly, communion between friends stands in mutuall friendly *visitations*. One friend will visite another, and where there is an entire friendship indeed, there will be an entercourse of frequent visits each of other. *Mary went to Elizabeth to visit her at her house in the hill country.* And so God hath his times when he makes his *visits* with his people, *Wee will come unto him, Psal. 106. 4. Remember me, O Lord, with the favour thou bearest unto thy people, O visit me with thy salvation.* As if he  
5  
John 14. 23



had said, Lord remember mee to bee one of thy friends, and vouchsafe mee some such gracious friendly visits, as thou usest to afford to thy friends, and favourites. He steeres his friends hearts by his visitations, sheds his love into their hearts by the holy Ghost, gives them sweet assurances of his favour, fills their hearts with peace, he comes & brings them the hidden Manna, and the white stone, brings his friendly tokens with him.

Sixtly, Communion betweene friends stands in *mutuall feasting, and banquetting* each with other. Friends will invite each other, will call their friends to their tables, and will goe to their friends tables. *Psal. 41. 9. My familiar friend that eate of my bread.* He therefore used to have his familiar friend at his table, & to feast him with his good cheer. So God deales with his people, and holds communion with them of this kinde. *Apoc. 3. 20. If any man will open unto me, I will come in unto him, and I will sup with him and he with me, Cant. 5. 2. Eate O Friends, and drinke abundantly, O Beloved.* Look what sweet communion friends have together in mutuall feastings each of other, sweet spirituall Communion vouchsafes the Lord to his people.

Lastly, there is yet another expreffion of that Communion that is between friends. That which was betweene David and Ionathan, *1 Sam. 20. 41. And they kissed one another,* and *2 Sam. 19. 39. David kissed Barzillai.* So of ancient friends used to expresse their friendly love each to other. And thus doth God expresse his Communion with his people: as they kisse the Sonne, *Psal. 2. and Cant. 8. 1. When I should finde thee without, I would kisse*



*kisse thee*, so doth the Lord kissethem as his friends,  
*Cant. 1. 1. Let him kisse mee with the kisses of his*  
*mouth.* Thats a great Honour and Happinesse.  
 It is an honour, and a favour to kisse the kings  
 hand, but when once we are the friends of Christ,  
 the friends of God, he gives us not his *hand*, but his  
*lips*, his *mouth* to kisse. And thus in those things  
 the godly have communion with God, and this  
 cōmunion they have by being his friends: & this is  
 the first benefit we have by having him our friend.

The second benefit by having God their friend  
 is, *Boldnesse* and *Familiarity of Accessse* to God in  
 all our wants and necessities. When God is once  
 our friend, we may with an holy boldnesse, and fa-  
 miliarity come into his presence, and make known  
 our wants unto him: when G O D is a mans  
 enemy, or when God is but a stranger to a man, he  
 cannot be so bold with him. It is the rule we live by  
 amongst men. If a man be our enemy, though we  
 stand in need of him, and he might be beneficiall to  
 us, yet we will not, we cannot have the face to be so  
 bold and familiar with him, as to acquaint him  
 with our necessities, because being our enemy, wee  
 conceive he will but despise us, and be glad of an  
 occasion that he may look darkly, and angrily up-  
 on us. Nay, if a man be but a stranger unto us,  
 though there be no unkindnes, or quarrell between  
 us, we cannot endure to make bold with him. If we  
 be put upon it, our plea is, Alas he is a meere stran-  
 ger to me, he is one with whom I have very flen-  
 der or no acquaintance at all, he will wonder I  
 should make so bold with him. But now if a  
 man have a speciall friend with whom hee



Gen. 26. 27.

is inwardly well acquainted, if he want his helpe, his counsell, his good word to speake for him, hee can without any adoe make bold with him. *A man we use to say, may be bold with his friends.* And who should a man make bold with but with his friends? The case is so here, whilst God is our enemy, or a stranger unto us, we cannot have the face, or the heart to go to him in our wants, and to make our cases knowne to him: we thinke that he may well give us such answer as *Isaac* gave to *Abimelech*, and the rest that came with him, *Wherefore come ye to me, seeing ye hate me?* What meane you to come to me who am your enemy, who am at the easiest a stranger to you, in whom you have no manner of Interest? *Did ye not hate me,* sayes *Iephthah* to them. *Iadges 11. 7.* And why are ye come unto me, now when ye are in distresse? And such answers our misgiving hearts will tell us, we may expect, when we are enemies to God. But when once we are Gods friends, then we may boldly goe to him, & make our minds known to him. *He. 4. 16.* Let us therefore come boldly to the throne of Grace that we may obtaine mercy, and finde grace to helpe in the time of neede. Gods people therefore may not onely go, but go boldly to the throne of Grace. But whence comes it that they may doe it? Even from hence, because they are the Lords friends. It is the priviledge of Gods friends, that they may goe boldly into his presence, *Ephes. 3. 12.* In whom we have boldnesse, and accesse with confidence by the faith of him. In Christ we have this boldnesse, because in and by him, we come to be the friends of God. It is a bold part for a man to go to his neighbour,



bour, at midnight, when he is in his bed, the doores shut to, and to disturb, and raise him then out of his bed; but yet this excuses all, he is his friend to whom he goes, *which of you shall have a friend and shall goe unto him at midnight, and shall say friend, lend me three loaves? It is a bold part for a man in his journey to come at midnight to a friends house, and yet he to whom he comes blames him not, but goes out at that time to make provision for him, and this makes him swallow all, Luke 11. 6. For a friend of mine in his journey is come unto me.* It was the friendship that was betweene them that makes the traveller so bold, as to come at that time of night, and put him to such trouble. Friends may make bold one with another. And it is the happynesse of Gods people being his friends, that they make holily bold with God. Their comming to him is never troublesome.

The third benefit by having God their friend is *Assurance and certainty of speed in all their lawfull and convenient suites, and prayers they make to God.* To be bold, and not to be welcome is to little purpose, but to be bold and welcome both that is a great matter. Gods people cannot be so bold as welcome, as one friend uses to say to another. It will not stand with humanity, and with the lawes of friendship for a man to deny his friend any thing, a man knowes not how to say his friend nay; friends, whilest they ask they command. And when a friend askes, his friend answers, you may command me any thing. And therefore when God bids his people *aske* of him, he as one that speakes in a friends language, to shew as the power and force of prayer, so



also the force and power of friendship, bids them also command him, *Isa. 45. 11. Aske of me, and concerning the worke of mine hands, command ye mee,* for friends petitions are commands. God once being a mans friend, his petitions being rightly qualified, he may be sure God cannot say his friend, nay, but he will doe for him what ever his hearts desire is. After *Ionathans* soule was knit to *David*, and that he loved him as his owne soule, and had made him his choyce, and deare friend, see how he speaks to *David*, *1 Sam. 20. 4. Whatsoever thy soule desires, I will doe it for thee, or, say what is thy minde, or what thy soule speakes, or thinkes, and I will doe it for thee.* And so afterward *David* to *Barzillai*, when he had shown himselfe so true a friend unto him, *2 Sam. 19. 38. Whatsoever thou shalt require of me, that will I doe for thee,* such a prevalent power hath a friend in his suits, and desires to his friend, that as *Zedekias* said to the princes, *Ier. 38. 5. The king can deny you nothing,* so can a friend can deny another nothing. *Zabud*, *1 Kin. 4. 5.* was the kings friend, how could then the king deny him any thing? It is the priviledge of the kings friend to have the kings eare. The kings eare, and the kings hand, are both open to the kings friend, and favourite. If *Zabud* be *Salomons* friend, *Salomon* can deny him nothing. If a friend aske, though he seeme to aske unreasonable, and unseasonable things, yet such is the commanding power of friendship, that a man is necessitated to gratifie him.

That same *Luke chap. 11. verse 9. And I say unto you, aske, and it shall be given you, seeke, and yee shall finde, knocke, and it shall be opened unto you,*



*you*, is but an inference upon all that which is laid downe in the foure former verses, in which he prestes to prayer upon the ground of assurance to speed. As if hee had said, pray, and yee shall be sure to speed. But why shall we be sure? because God is our friend. Amongst men friends prevaile with their friends, and therefore God being your friend, you shall be sure also to prevaile with him. He takes his argument from a comparison of the lesse to the greater, and there be divers arguments couched in those words, to assure men of speed in their prayers, they being Gods friends.

The first is this. If so be that a man will not deny his friend asking a Petition, or making a request unto him: then much lesse will G O D deny his people who are his friends. They are the Lords deare friends, therefore shall they be sure to speed.

The second Argument is this. If a friend comming to his friend at an unseasonable time, even at *midnight*, as you may reade in the fift verse of this Chapter; when it must needs bee a trouble to him, when his children are at rest, and the *doore shut*, as you may reade likewise in the seventh verse of the same Chapter; yet for all this prevailes with his friend, and speeds in his suite. How much more then will God grant the suits w<sup>ch</sup> his friends make to him to whom no time is unseasonable. All times to G O D are seasonable, he is as ready at one time as at another. God is ready at all times and houres. His court of audience is alwayes open. His doores shut at no time. It is not with God as men. To mē atime of  
petitioning



petitioning may be unseasonable, because it may be,

**1** First, a time of his owne necessary reliefe and refreshment. A man may be at his necessary repast, a man may be in his bed, at his rest and sleepe.

**2** He may want power at some time to doe that which is desired.

**3** Thirdly, He may have businesse, and occasions of his owne, his owne employments may necessarily wholly take him up.

**4** Fourthly, he may be taken up with helping some other friend, he cannot do for all at once. And therefore a man may come and desire his friends helpe unseasonably, but it is not so with God. All times are seasonable with him. *David* will pray thrice a day, *Psal. 55. 17.* If *David* will be so oft at leasure to pray, God will be as oft at leasure to heare. *With my soule I have desired thee in the night, Isa. 26. 9.* yea *David* will pray at midnight, *Psal. 119. 62.* To come in the *night*, specially at *midnight* is unseasonable to man, not so to God. Morning, evening, noone, night, midnight, any time is a seasonable time with God. Come when you will, Gods *doore*, and Gods *eare* is alwayes open. What assurance of speed gives this to those that bee Gods friends? A man will help his friend at midnight, when he is in bed, he wil rise to pleasure him, though he come unseasonably, and will not God therefore much more help his friends that can never come unseasonably to him? we may not imagine, that men can be more kinde and friendly to their friends, then God to his.

**3** The third argument is this. If a friend will give unto him, or for his use, with whom he hath no familiarity, or acquaintance, as heere the friend in bed



bed gives to his friend at the doore, three loaves, not for his owne use, but for his friends that is come unto him, a meere stranger to him : then how much more will God give unto his people, who are his friends, that which they aske for their owne necessity ? The friend here in bed might have answered his friend at the doore thus, if thou thy selfe, or any of thy children had wanted bread, I would not have denyed to have given thee what thou askest, but in as much as thou askest for one that is unknowne to me, take it not ill that I doe not gratifie thee in this thing that thou desirest. But yet we see here is no such answer. Such is the power of friendship, that it bindes a man to doe for his friends friend, though a stranger to him. And if it binde a man to doe for his friends friend, how much more for a friend himselfe ? And if humane friendship be thus obligatory, that it will make a man doe for a stranger, for a friends sake, then how much more is that Divine love of God powerfull to make him do for his people, they being his friends ? God loves not his friends, lesse then a man loves his.

The fourth argument is this. If a friend be content to give those loaves to his friend, which yet he cannot give unto him without disquieting, and troubling of himselfe and his, but though he be in bed with his children, though the doore be shut, yet for all that he rises, and gives him what he needs, though with so much trouble to him ; if a friend wil do this for his friend, which he cannot do without so much trouble, the how much more will God grant the petitions of his people <sup>wh</sup> are his friends, who can without any of the least trouble that is per-  
forme



*Deus omnia creavit  
facillimo opere,  
Dicendo  
scilicet,  
ut non plus  
negotij Deo  
sit in creatione,  
quam  
nobis in appellatione.  
Luth. in  
Gen. I.*

form what they desire of him? will a friend amongst men, helpe his friend though it be to his own trouble, and the trouble of his? then how can it stand with Gods love to his friends not to helpe them when he can helpe them without any trouble at all? shall friendship between man and man be more prevalent then friendship betweene God and his friends? God is not troubled with sleepe. *Hee that keepes Israel neither slumbers nor sleeps, Psal. 121.4.* And all that waite upon him in heaven are waking, they cannot be disquieted, the gates and doores of heaven are never shut, it is no trouble at all therefore to God to helpe. Suppose it were a trouble to God to gratifie his people in their prayers, yet why should not he doe as much for his friends, as one friend amongst men will doe for another? A friend will helpe his friend though it be to his trouble; and therefore though it were with trouble to the Lord, why should it be thought that hee will not helpe his friends? And if hee would heare them, and helpe them, and doe for them that they aske, though it were to his trouble, then how much more may they bee assured that he will give them what they aske, when it is no trouble at all to him? If a man should desire his friend that hee might fetch water at his pond, and he should deny him, would not all condemne him, that hee should refuse to gratifie him in that which might be done with so little trouble to him? Now the Lord he can doe the greatest, and the hardest things we aske with more ease then man can doe the easiest, wee cannot with that ease say to a friend, take that thou askest, that God can give the greatest



greatest thing we aske. God without any trouble at all can give the greatest thing wee aske. In the creation of the world, *God said, let there be light, and there was light.* He created the world by his word, *He said, To shew the easynesse of the creation to him.* It was no more to him to make the world, than it is to us to speake a word. Nay, with more ease than we can speake did God make the world; for we cannot speake without the helpe of God, *In him wee live, move, and have our being, Acts 17.* But he is independent, All-sufficient in, and of himselfe, needing no helpe, or assistance from any other: and therefore easier for him to make the world, than for us to speake. And if God with such ease created the world, then with how much ease can he make good our petitions? Even just with the same ease, *Luke 7.7. Onely say the word, and my servant shall be healed.* What an easie thing it is for God to speake a word? If therefore a friend will doe for his friend, though with his very great trouble, disease, molestation and disquiet, then surely God being our friend will not deny us what we aske, in as much as he can doe it with as little trouble as the speaking of a word. It is little he will doe for his friend, that will not so much as say a word for him. Certainly, God will both speake and doe for his friends.

The *fifth* Argument is this. If a friend that at first refuses his friend, and puts him off with excuses, *Trouble me not, &c.* yet after is by his friend overcome, how much more will God who invites us, calls upon us to seeke him, and promises to heare us when we pray? shall a denying friend bee overcome, and shall not a



promising God be prevailed withall? It were strange if God, bound by his promise should not be more prevailed withall by his friends, then a man that hath made no promise, but a flat denyall. And marke upon what ground the denying friend is prevailed withall, *verse 8. I say unto you, though he will not (that is, if he will not) rise and give him, because he is his friend, yet, &c.* That implies that our Saviour made account that that was a speciall motive to work upon him, because he *was his friend*, and that that were enough to make him grant his desire, it is troublesome, it is unseasonable, &c. but yet I must yeeld, it is my friend that askes. In all which passage we see how many strong reasons our Saviour brings to assure us that God will grant our desires, and they are grounded upon this, that wee are the friends of God. This is therefore the great priviledge and benefit of being Gods friends, that they shall be sure to speed with God when they seeke to him. Indeed many times in cases of necessity a man shall finde but poore helpe from his friends, *Prov. 19. 7. All the brethren of the poore do hate him, how much more do his friends goe far from him? he pursues them with words, &c.* But it is not so with God, hee ownes and agnizes his friends in their necessities, hee will not be wanting to his friends. Doe but see what Christ hath done for his friends, *John 15. 13. Greater love hath no man then this, that a man lay down his life for his friends.* Did not Christ make dainty of his blood, of his life for his friends? and shall we thinke that hee will be straight handed, or straight hearted to them in smaller matters? That friend that will lay downe  
his



his life for his friends, will he deny his friends his purse? will he deny them *three loaves*? no such matter. They shall be welcome though they come at midnight. So happy a thing it is to have God for a friend. It is an happy thing when a man hath a faithfull friend to whom he may breake his minde when his heart is troubled. It is an ease to disburden ones minde into the bosome of a friend, though he cannot helpe us, and give us remedy against our griefe. How much more then is it an happinesse to have God for our friend, into whose bosome we may disburden our minds in prayer, when hee is such a friend as will make good the prayers of his people, and help them in their needs? How many prayers doe many make to God, how many petitions put they up, and yet speed not? How many beg three loaves, and yet get not one; and whats the reason? they have not God their friend, they are none of Gods friends, and therefore their speed is fuitable.

The fourth benefit the godly have by having God for their friend, is *defence and protection*, in all cases of wrong, injury and oppression, at least *pitty, and compassion*, and a fellow-feeling with them in their troubles: yea, such a pittie and compassion as will stir up God to stand to them, & by them in all their afflictions, so it is with friends amongst men. If a man see his friend in misery, and trouble, his heart earne towards him, and his soule bleeds within him, and all his thoughts and wits are working to take a course for his helpe and reliefe. See how *Iob* speakes, *Iob 19. 21. Have pittie upon me, have pittie upon me, O ye my friends.* But why should hee call

4

*Adversus  
vero res  
ferre diffi-  
cile esset  
sine eo qui  
illas gravi-  
tatis etiam  
quam tu  
ferret. Ci-  
cero in La-  
lio.*



1 Sam. 22.  
23.

call upon his friends to pity him? see the reason. *Iob 6. 14. To him that is afflicted pity should be shewed from his friend.* It is a friends part and duty to be compassionate to his friend in his extreimity, and when friends do not so, it is a signe that they forsake the fear of the Almighty, as there *Iob* speaks. We see when *Iob*s three friends heard of all the evill that was come upon him, they come every one from his own place, for they had made an appointment together to come to mourn with him, and to comfort him, *Iob 2. 11.* That was a friendly part, so should friends do, & so will friends do, *Pro. 18. 24. There is a friend that sticks closer, &c.* And therefore well might *Iob* complain of it as a strange case, *Iob 19. 19. All mine inward friends abhor me,* and *Iob 16 20. my friends are my scorers.* Your friend will not onely have compassion, but if it be in his power, he will stand to, and by his friend to maintaine his cause, and his right against all such as would wrong and abuse him. A mans blood rises when he heares or sees his friend wronged, and many a man loses his life in his friends quarrell. Marke how *David* speaks to *Abiathar*, *Abide thou with me, fear not, he that takes thy life shall take my life also,* as some Translations have it. And thus is it with the people of God being his friends: God will have compassion upon them in all their afflictions, his friendly heart will have a fellow feeling with them in all their miseries. *Isay 63. 10. Hee was turned to bee their enemy, and he fought against them,* but before that he was their friend, till by their sins they made him their enemy. And when he was their friend, then it was otherwise. *verse 9. In all their affliction he was afflicted.* God



God as a friend sympathized with them in their sorrowes, yea and he will friendly stand to them, and by them in all their wrongs, he is a friend that stickes closer then a brother. When *Paul* was imprisoned, *Acts 23. 11.* The Lord stood by him and said, *feare not.* The Lord as a friend came to him in prison, as a friend encouraged him, and animated him therein, making good *Salomons* proverbe, *Prov. 27. 17.* *Iron sharpens Iron, so a man sharpens the countenance of his friend.* When a man is dejected, disconsolate and sad of countenance, if his friends come to him, and comfort and cheere him with words of consolation, it refreshes his spirit, and puts such life into him as makes his countenance lightsome. Thus the Lord as a good friend comes to *Paul* in prison, and sharpens his countenance. It was no friendly part of those, *2. Tim. 4. 16.* *At my first answer no man stood with me, but all men forsook me.* Those that profest themselves *Pauls* great friends durst not owne him when he was convicted before *Nero*, there his friends failed him, but yet *v. 17.* *The Lord stood with me and strengthened me*, God shewed himselfe a faithfull friend to *Paul*, he did goe to the barre with *Paul*, and stood with him there, and strengthened him there. And to this purpose is that worth the noting, that when our Saviour was to hearten and encourage his Disciples against the feare of persecutions hee calls them by the name of friends, *Luke 12. 4.* *And I say unto you, my friends, be not afraid of them that kill the body, &c.* As if he should have said, you shall meete with a great deale of hard measure in the world, you shall be persecuted to the very death, but

*Paravit  
animum  
adversus  
vincula  
laturum  
opem. Cum  
primum  
crepuerit  
catena, di-  
scedet.  
Senec. ep. 9.*



yet be not afraid of these persecutors. And why not afraid? I say unto you *my friends*, be not afraid. You are my friends, and therefore I will not be wanting unto you, I wil stand by you, either to deliver you or to strengthen you, and at last to right you in al your wrongs. And so when the Lord would comfort and encourage his people against the feare of their adversaries, and their wrongs, and when he would terrifie the enemies of his Church, he doeth both upon this very ground, that he is his peoples friends, and they his. See *Isa. 41. 10, 11, 12, 13.* what encouragements unto his people not to feare, & what terrour to their enemies, and see upon what ground, *ver. 8.* *But thou Israel art my servant, Iacob whom I have chosen, the seed of Abraham my friend.* And therefore feare not, you are the seed of my friend, & therefore I will help you, assist you, and protect you, and take your part against your enemies, & will be severely revenged upon all such as oppose you, and oppresse you. Such an advantage there is in being the seed of Gods friend. And therefore *Iehosaphat* when he was in feare and danger pleads with God by this very argument, *2. Chr. 20. 7.* *Thou gavest this land to the seed of Abraham thy friend for ever.* Thou gavest this land to thy friend, and to his heires: now therefore Lord maintaine the cause of thy friend, and the title of thy friend. If a man see his friend wronged, and others offering injuriously to thrust him out of his possession, and inheritance, it concernes a friend to maintaine his friends right to the utmost, therefore sayes *Iehosaphat*, Lord stand for thy friend, take thy friends part, and maintaine thy friends right. If a man see his friend wronged, and others offering



to thrust him out of his possession and inheritance, it concernes a friend to maintaine the right of his friend, and his beires to the utmost, therefore Lord stand to thy friend, & maintaine the possession thou gavest to thy friend. And surely herein the Lord failes not, but he stands close to his friend. Indeed men doe not alwayes stand close to their friends, *Psal. 38 12. My lovers and my friends stand aloofe from my sore, and my kinsmen stand as farre of.* The Samaritans when it went well with the Iewes, would claime kindred of them, and professe great friendship to them, but when things went crosse with them, and they were in streights, then they would have nothing to doe with them. But it is not so with the Lord, he is not such a friend. *The rich hath many friends. Prov. 14. 10. and Prov. 19. 7. All the brethren of the poore doe hate him, how much more doe his friends goe farre from him? he pursues them with words, yet they are wanting to him.* That is indeed the common course of the world, but the Lord he is like that true friend, *Prov. 17. 17. A friend loves at all times, yea, God loves at no time more then when his people are most friendlesse. And I say unto you my friends, feare not, Luke 12. 4. why doeth he call them friends then more then at other times, why friends now he speakes of persocution? Certainly to shew that he will never be a greater friend, and that hee will never shew himselfe more a friend unto them then when men shall shew most malice and enmitie against them. He shewes greatest friendship when men shew greatest enmitie; Christ will stand by his friends in their greatest pleasures. The Apostle John was the beloved*  
disciple,



disciple, whom Christ made his special friend. And *Iohn* carried himselfe to him as a faithfull friend againe, when Christ was in the high Priests hall *Iohn* was with him there, and when Christ hung upon the Crosse, *Iohn* stood by him there, *Iohn* 19. 26. *the disciple standing by whom Iesus loved.* He shewed himselfe a friend to Christ, that would not forsake him then, but would be with him, and stand by him to the last. Iust such a friend doeth Christ shew himselfe to his people, he will not forsake them in their troubles and leave them in their extremities, but he will stand by them to the last, he will stand by them at the barre, he will stand by them even on their crosses, when they hang there, he will stand by them when they stand at the stake. The Martyrs found this true, they ever found God most friendly when their enemies used them most curiously: what made them so cheerefull and comfortable in their solitude when kept from all company? God their friend he visited them and kept them company in their prisons, he did with them as with *Ioseph*, *Gen.* 39. 20, 21. *Iosephs master tooke him and put him in prison, and he was there in prison, but the Lord was with Ioseph, and shewed him mercy.* God was with *Ioseph*, in the prison with *Ioseph*: what a true friend was *Onesiphorus* to *Paul*, that he sought out *Paul*, and came to him in prison and oft refreshed him. It was a true and kinde friends part indeed that he did, *2. Tim.* 1. 16, 17. So kinde a friend is God to his servants he findes them out in their prisons, comes to them, visits them oft, refreshes them oft. Their prisons were nasty stinking places, how was it that they were able to abide them? See the reason *Prov.*



27.9. Oyntment & perfume rejoyce the heart, so doth the sweetnesse of a friend. The sweetnes of this friend that visited them kept them company, and refreshed them in their prisons and dungeons, made their prisons and dungeons sweet, made them Paradises and *delectable hortyardes*, as *Algerius* that Italian Martyr calls the *Leonine prison* from whence hee wrote that comfortable letter of his. The sweetnesse of such a friend perfumes prisons and dungeons, and overcomes the nastiness & noisomnes of them. If God be with us who can be against us? if God be our friend who shall be our foe? or what matters it who be our foe? this is one of the benefits and great priviledges we have by being the friends of God.

The fitt benefit the godly have by having God their friend is *friendship with*, and service of all the creatures. Whiles we are Gods enemies we have all the creatures for our enemies: the Angels are our enemies, *Psalme. 35. 5, 6. Let the Angell of the Lord chase them, let the Angell of the Lord persecute them.* Men, even such as in neereſt bonds to us are bitter enemies to us. *Tit. 3. 3. Living in malice and envie, hatefull, and hating one another.* Our owne hearts and consciences are at enmitie with us, never quiet, but ever pinching and vexing us, nothing but clamouring and brawling against us. *There is no peace to the wicked, saith my God, Isai. 57. 21.* yea the beasts of the field are enemies to us, *Levit. 26. 22. If you walke contrary unto me, I will send wilde beasts amongst you which shall rob you of your children.* If you be enemies to me, I wil make the beasts enemies to you. But when once we are friends with God, and he is become our friend, then all his servants become



both friends and servants unto us. The Angels become our friends, *Psal. 34. 7. The Angell of the Lord encampeth round about them that feare him, and delivereth them.* A mans enemies become his friends, *Prov. 16. 7. When a mans wayes please the Lord, he maketh even his enemies, his deadly profest enemies, to be at peace with him.* The rest of the creatures become his friends, *Iob 5. 8. I would seeke unto God, I would seeke to be friends with him, but what shall be gotten by it? Amongst other things, that vers. 21, 22, 23. Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it comes: at destruction and famine shalt thou laugh, neither shalt thou be afraid of the beasts of the earth, for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. Yea God will make a covenant for his people with the beasts of the fields, and with the fowles of Heaven, and with the creeping things of the ground, Hos 2. 18. Yea all these shall not onely lay aside their enmitie, but shall be ready to be serviceable to them. When Ahab and Iehosaphat had made a league of friendship each with other, see how Iehosaphat speakes to him, 1. King. 22. 4. I am as thou art, my people as thy people, my horses as thy horses. So when once God, and we are in league of friendship, he will say unto us, my servants are your servants, mine Angels are your Angels, mine hosts are your hosts, my creatures are your creatures, All things are yours, 1. Cor. 3. 21. And all things shall worke together for good to them that love God, and are his friends. If a man be a traytor and the Kings enemy, every man not onely estranges, but sets himselfe against him;*

but



but let the King but pitch upon a man to make him his friend and favourite, how then doeth every one seeke to him and smile upon him, and happy is he that can ingratiate himselfe with him, and doe any service to him that is the Kings favourite. A man that is once the kings friend shall be sure to want no friends, no respect, no service, *Zabud was the Kings friend, 1. King. 4. 5.* and who then would not be a friend to *Zabud*, full glad was he that could be *Zabuds* servant. So if once we be Gods friends, God will raise us up friends enow. *Eliphaz* his argument was good, *Iob 22. 21. Acquaint thy selfe now with him, and be at peace.* Get to be Gods friend, and one of his inward acquaintance. Well, suppose we doe, what shall we get by it? *And thereby shall good come unto thee.* And this good amongst the rest that the creatures shall be in a league of friendship with thee. Indeed some creatures there are that the more we are Gods friends, the more they will be our enemies, yea therefore our professed enemies, because we are Gods friends, Satan and his sworne servants will be the more bitter enemies against us because God owne us for his friends, as *Esau* hated *Iacob* for the blessing. But yet the Angels in heaven that rejoyce at the conversion of a sinner on earth, and that hee becomes friends with God, all good men, and the creatures will be our faithfull friends, yea and many times he will make wicked men do his people many a friendly turne, or at least will make their enmitie beneficiall, and advantagious to them. And these be the benefits that Gods people have by having God their friend. Come we now to the uses of this point. And they are these.



The honour and happinelle of being Gods friends being so great and beneficiall withall, it should stirre up every man to get this happinelle of being the friends of God. *Zabud was the Kings friend, 1. King. 4. 5.* Now when people saw how familiar *Zabud* was with the King, what communion was betweene him and *Salomon*, how he communicated to him his secreet counsels, how potent he was with him in all suites, how close *Salomon* stood to him upon all occasions, how serviceable all the Courtiers and Subjects were to him, did they not, thinke we, all thinke his condition happy? Did they not secretly wish, Oh, that I were in his case, ô that I were as *Zabud* is, that I had the kings heart, the kings care, the kings hand as he hath? And if they had knowne of any project, of any course by which they might have advanced themselves to *Zabuds* condition, would they not speedily have set upon it? would they not have strained and tentred their wits to the utmost? would they have spared for any cost, or paines, to have gotten into *Zabuds* condition? Wee now therefore seeing what the happy condition of Gods people is, that they are Gods friends, and have all those great priviledges thereby, how should it stirre up our hearts to looke, and labour for this happinelle of being Gods friend. And that so much the rather.

Because God may have, and hath many friends at once, that are his inward entire familiars: not so alwayes amongst men. Affection is sometimes so pitcht upon some one, that, that one engrosses all a mans affections; and they are so caried wholly upon some one, that there is scarce any roome in the heart



heart left for any other. The whole streame of some mens affections is so carried in one channell, that there is no overflow to any other. All their water is little enough to drive one mill. Kings use not to have many favourites, but pitch upon some one. But now it is otherwise with God, he hath many friends and favourites, and all his friends are favourites; Gods heart and his love is so large, that there is roome enough in it for a multitude of favourites at once.

Because there be projects and courses to be used, that will effect, and compasse this for us, to make us Gods friends. Some policies men have, and use, to get the friendship and favour of Princes, & great ones; but yet their projects alwayes take not, their policies speed not, they doe not compasse the thing they desire, but for the getting of Gods favour, and friendship, there be wayes to be used that will surely doe the deed, and will worke us in to be Gods friends and favourites.

What then be those wayes by which wee may get this honour to have God our friend, and to bee his friends?

*Quest.*

First, the way to get in with God is by faith. We are by Nature strangers to God, nay enemies, Col. 1.21. Now God of his infinite mercy, though hee be the party wronged, and offended, yet he is pleased thus much to forget himselfe, and to stoop thus low, as not onely to offer us peace and friendship, but he entreates and beseeches us to be reconciled, and become friends, 2 Cor. 5.20. Now then if we will beleeve the Gospell, and the words of Reconciliation, that's the chiefe condition that God requires,

*Ans. I.*



requires, and upon that he will take, and owne us for his friends. Thats here in the Text, *Abraham was called the friend of God*; a great honour, but how came *Abraham* by it? *Abraham*, sayes the Apostle, *beleevd God, and he was called the friend of God*. So that by faith *Abraham* became Gods friend. So *Ioh. 16. 27*. *The Father himselfe loveth you, God is your friend, and takes you for his friends, and why so? Because ye have believed that I came out from God*. Christ hath made an attone-ment, and a reconciliation by his blood, faith layes hold on that reconciling blood, & so God & we become friends, *Col. 1. 20, 21, 22, 23*. *You that were enemies hath he now reconciled in the body of his flesh through death. If ye continue in the faith*. He that will get in with God must doe these three things.

1 He must get in with Gods favourite. That is the way to get the Kings friendship, yea, any ordinary mans friendship. If a man honour and regard the favourite, and get in with him, and be gracious with him, and he will procure a man the Kings favour, he will bring him in with the King: it is not possible to have the Kings favour, and be out and at oddes with the favourite. So here, If we would get in with God, and be his friends, then get in with his favourite. The Lord Iesus Christ is Gods favourite, *Zech. 13. 7*. He is called Gods fellow-friend. *Awake, O sword against my shepheard, and against the man that is my fellow, or my fellow-friend*, as the word may be translated: the Disciple whom Christ loved lay in his bosome, *Iohn 13*. And Christ is in the bosome of his Father, *Ioh. 1. 18*. He is his bosome-friend and favourite, and as to his bo-  
some



some friend communicates all his bosome-secrets to him, *Iob. 5. 20. For the Father loves the Son, and shewes him all things that himselfe doth.* Now then get but in with Christ, and be gracious with him, and then we shall be sure to be friends of God, hee will presently smile upon us and accept of us for his deare friends. Sometimes Gods people after they are made friends, do that which may make God fall out with them, and frown upon them. Now when it is so, it is Christ that makes us whole again, *1 Iob. 2. 1. If any man sin, we have an Advocate with the Father, Iesus Christ the Righteous,* and he it is that by his advocacy mediates our cause with God, and sets us in joynt again, and makes all well again between God and us. And as it is he that doth repair and heale all breaches betweene God and us after we be friends, so it is that must first bring us into acquaintance and favour with God. Christ is Gods fellow-friend, and Christ and his people are fellow-friends, *Cant. 5. 16. The Church calls Christ her fellow-friend, This is my beloved, and this is my friend, or my fellow-friend,* as some translate it. And *Cant. 2. 10. Christ calls his Church his fellow-friend, Rise up my love, or my fellow-friend,* as some read it. It comes from a word that signifies to feed, and so signifies such friends as feed together at one and the same table, that live fellowly, and familiarly together. Now then the onely way to become Gods friend, is to become a fellow friend with Gods fellow-friend, be a fellow-friend with Christ who is Gods fellow-friend: and that is done by faith, by beleeving we become his friends, and so the friends of God, falling in with his favourite by faith.

He



2

He that would be Gods friend, must have care to please God. Amongst men they that will seeke friendship with others, must be carefull to please those whose friendship they seeke. He that is ambitious of the friendship of his betters, must endeavour to please them; where there is no observance nor care to please, there friendship will never close. It is so in this case, we cannot be Gods friends, till we lay to please him; If once we can but please him, he will be graciously pleased to be our friend: please him, and he will make our enemies our friends; and therefore he himselfe will be our friend much more. Now faith is the way to please him. *Enoch* had this testimony, that he pleased God; but without faith it is impossible to please God, *Heb. 11. 5, 6.* Faith then is that which pleases him, and pleases him so much, that upon it he will be friends with us.

3

He that will be Gods friend, must be a child of *Abraham*. *Abraham* was called the friend of God, and he that will be Gods friend, must be a sonne of *Abraham*. *I will be thy God, and the God of thy seed;* and so, I will be thy friend, and the friend of thy seed. They must be of *Abrahams* seed that will be in the number of Gods friends. How come we to be the seed of *Abraham*? That we see, *Rom. 4. 16.* *There is a seed which is of the faith of Abraham, which is the father of us all.* When we have the faith that was in our father *Abraham*, and when we walk in the steps of that faith of our father *Abraham*, *Rom. 4. 12.* then we are the seed of *Abraham*: look what makes us the seed of *Abram*, that makes us *Abram*, the friends of God: and so faith making us *Abra-*



*Abrahams* seed, makes us Gods friends. We must be *Abrahams* children, the childrē of Gods friends, before we can be the friends of God. Now faith is that by which we come to be the children of *Abraham*, *Gal. 3. 7.* Know ye therefore that they which are of faith, &c. This day is salvation come to this house, for so much as he also is the sonne of *Abraham*, said our Saviour of *Zacheus*: so soone as he belceved, he was a son of *Abraham*; and so soon as a son of *Abraham*, a friend of God.

By *Repentance*: sin is that which causes all en-  
mity between God and us: that's the make-bate be-  
tween God & man. The falling out with sin makes  
way for falling in with God, and upon repentance  
God will manifest himself a friend unto us. *Ier. 3. 1.*  
Yet return again to me, saith the Lord, as if he had  
said, Do but repent, and we will be friends, and all  
shall bewell again. When two friends are fallen out,  
three things must be done to make them friends a-  
gain. 1. First, there must be a meeting: for if they  
keep asunder, and one decline another, and will not  
come each at other, they will never be friends: but  
if they will be friends, they must meet. So when  
God and we are out, unlesse he and we meet, we shall  
never be friends. Now repentance that makes a  
mans stout and proud heart come downe, makes  
him come out to meet God, *Amos 4. 12.* Prepare to  
meet thy God, O *Israel*. Then there is a possibili-  
ty of friendship and reconciliation, if by repen-  
tance wee goe out to meet the Lord. And when  
wee goe out to meet God, God will come forth  
to meet us; and hee will meet us; as *Esau* met  
*Jacob*, *Gene. 33. 3, 4.* *Jacob* bowed himselfe to the  
ground



ground seven times, untill he came neere to his brother, and Esau ran to meet him, and embraced him, and fell on his necke and kissed him, and so became friends with him. So when we come out to meet God, and bow, and humble our soules before him, he will run to us, and embrace us, and kisse us in token of hearty friendship, and reconciliation, *Luk. 15. 20.* When he was a great way off, but making towards him, his father saw him, and had compassion, and ran, and fell on his neck and kissed him. 2 Secondly, there must be an acknowledgement on the offenders part, of his error that he hath done amisse, that he is sorry, and grieved, and that if it were to doe again, he would not do it. Though a man have done another wrong, & have made a friend an enemy; yet upon his submission, and fault acknowledged, all is healed, & the breach made up again: yea, our Saviours commandement is in such cases, that there should be an hearty redintegration of love and friendship, *Luk. 17. 3, 4.* If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turne again to thee, saying, I repent, thou shalt forgive, and be good friends with him. Thus is it much more with God, though we have sinned & offended many a time against him, yet if we come with submission, and acknowledgement, Gods friendly & fatherly heart will come off. If thou have sinned against God, and trespassed against him many, and many a time, yet if thou turn to him again, and say, I repent, he will assuredly, forgive thee, and will be good friends with thee. We may not imagine, that God will in this case



case require more of us than he will doe himselfe: If he require thus much of us, whose mercies are but drops to his Ocean, what will he doe, who is the father of bowels, *that hath multitude of bowels*, *Isai. 63. 15.* and *the God that multiplies to pardon*, *Isai. 55. 7.* God is quickly friends with an humbled soul; if he sees a man droop and mourne for having offended, he is very inclinable to entertaine termes of friendship with such an one. 3 Thirdly, there must be a closing with such an one against his common enemies, and an hating and opposing of them. This very thing closes mens hearts many times in a strong league, and bond of friendship. So here, if we would be Gods friends, we must fall out with our selves, with our lusts, and maintaine an opposition and an hatred, even a deadly feud against them. Now this repentance teaches a man to doe. True repentance makes a man to fall out bitterly with himselfe, fills him with a mortall vindictive hatred against his lusts and corruptions. And when the Lord sees that, he then resolves that such an one whom he sees so cordiall an enemy to his enemies, shall become his friend. And thus by Repentance are we made the friends of God.

Thirdly, by *obedience to God, and his commandments*. It is true that it is faith that first makes God and men friends, but after faith hath knit that band of amity betweene God and us, that friendship is encreased, and more and more confirmed by yeelding God obedience, *Iob 22. 21, 22.* *Acquaint thy selfe now with him, and be at peace, seek to be friends with God, and get inward acquaintance with him, not onely get peace, but labour to grow*



*Facit ju-  
cundissima  
amicitia,  
quā morum  
similitudo  
conjugavit.  
Cicer. offic. 1.*

*ὁμοῖον  
ἔστι ἀρετῶν  
Ἀριστο.*

grow such friends with him that thou mayest be of his familiar acquaintance. That's the thing, thou wilt say, that thou wouldest faine doe, but thou wouldest know how that may be done. Marke therefore what followes in the next words, *Receive I pray thee the Law from his mouth, and lay up his words in thine heart.* If thou wouldest be acquainted with God, be acquainted with his Word, lay up in thine heart and yeeld obedience to that in thy life. And so Christ tels his Disciples, *Iohn 15. 14. Yee are my friends, if ye doe whatsoever I command you.* By your obedience you shall manifest your selves to be my friends, and by this meanes you shall increase, advance, and confirme that friendship that is between us. Amongst men there is nothing so conciliates mens hearts, so glues and soders mens spirits as a similitude and conformity of manners and dispositions: when there is a sutablenesse of mens spirits and inclinations they quickly close, and so the Philosopher observes that a speciall conciler of friendship is a likenesse according to vertue. So it is here, when there is in us a conformity to Gods will, and a conformity to his nature, that wee are holy as he is holy, mercifull as he is mercifull, pure as he is pure, walking in all obedience and purity of life; it much encreases the friendship betweene God and us. That as *Salomon* speakes, *Prov. 22. 11. He that loveth purenesse of heart, for the grace of his lips the King shall be his friend.* So much here, he that loves purenesse of heart, and purenesse of life, that is pure as God is pure, for that holinesse, and purity the King of Heaven shall be his friend.



friend. Yet God is good to Israel, even to the pure in heart. Psal. 73. 1. God is a good friend to such, and a true friend to them though they may have many backfriends in the world.

Fourthly, by our love to God. Amongst men love winnes, gaines, and kindles love. As a man that hath friends must shew himselfe friendly. Prov. 18. 24. So a man that will further engage his friend to him, and kindle his affection to him must by offices, and expressions of friendship still gaine his friendship more and more. Friendliness makes friends more friendly, Iob. 14. 23. He that loveth me shall be loved of my Father, and I will love him. Not that we love God, or Christ first, and then he loveth us; He loves us first, as the Apostle speaks. It is not therefore meant of Gods first love, or Christs first love that he shewes to us, but of after and following Acts of his love. He loves us and is our friend: now if we shew a friends love to him, he will adde further degrees of his love, or he will love, that is, he will vouchsafe us further expressions of his love, as Christ there explaines himselfe, I will love him, and manifest myselfe to him. So that upon our friendly love to Christ, though he loves us before we love him, yet he will more cleerely manifest and expresse his friendship to us.

*Quæris quo modo amicum cito facturum sit sapiens? Dicam. Heaton ait, ego tibi monstrabo amatorium sine medicamento, sine herba, sine ullius venefici carmine: si vis amari, ma. Senec. ep. 9.*

Fifthly, by a frequent use of the duty of prayer. A man that desires another mans friendship must be often in his company, must have converse with him, and frequent conference with him. It was a neere bond of love and friendship that was betweene David and Jonathan, 1 Sam. 18. 1. The



*Soule of Jonathan was knit with the soule of David, and Jonathan loved him as his owne soule. But how and upon what grew this friendship, how came Jonathan so to affect David? see the beginning of the verse, And it came to passe that as David had made an end of speaking unto Saul. He was in Davids company, he heares him speake and sees a sweet spirit in him, and thereupon he is wonderfully taken with him. If David had not beene in Jonathans presence, and company: if Jonathan had not seene him and heard him speake, he had never been so taken with him as to make him his choyce, and deare friend: but now when hee is in Jonathans company, and there speakes in his audience, it came to passe that as he had made an end of speaking, that the soule of Jonathan was knit unto the soule of David. In that converse that Jonathan had with David was his heart knit to him. It is so here, in prayer a man converses with God, hath conferences, and soliloquies with him, and so by the often frequenting of Gods company, and conversing with him he growes into acquaintance with him. See how Christ speakes to his Church, Cant. 2, 14. Let me see thy countenance, let me heare thy voyce, for sweet is thy voyce, and thy countenance comely. A praying countenance is comely in Christs eye, and a praying voyce is sweet in his eare. And as he desires to see that countenance, Let me see thy countenance, and as he desires to heare that voyce, Let me heare thy voyce, so when he doth heare that sweet voyce and see that comely countenance, he is wondertully taken with it, falles exceedingly in love with it, Cant. 4.9. Thou hast ravished mine heart*



heart my sister, my Spouse; thou hast ravished mine heart with one of thine eyes. Thou hast wounded mine heart, or thou hast taken my heart out of me, *cura dicitur*, as the Greek hath it. Thou hast unhearted me, as a friends heart lives in his friends bosome, it is gone from himself unto his friend. Thou hast taken away mine heart from me with one of thine eyes. If one eye did it, what would both have done? All serves to shew how Christs heart is won in prayer, that looke as soone as David had made an end of speaking, *Jonathans* heart went out of himselfe, and his soule was knit with the soule of David, so after a faithfull soul hath done speaking in prayer, Christs soule is knit to his soule, and such converse makes Christ love a man as his owne soule. Nothing more knits and rivets the heart of Christ and a Christian together in a league of sweet acquaintance then conversing with him in the duty of prayer. In this duty God and his people take acquaintance one of another, and grow into a familiarity each with other. See *Zech. 13.9.* I will say it is my people, and they shall say, The Lord is my God. I will take acquaintance with them, and they shall take acquaintance with me, I will owne them, and they shall owne me, and there shall be a mutuall stipulation of friendship, and familiarity betweene us. Well, but when shall this be done? marke the words immediately going before, They shall call upon my Name, and I will say &c. This entercourse of kindnesse, and familiarity shall be in and upon the duty of prayer. In and upon that shall there bee these mutuall friendly passages, and owning each of other. Yea if at any time we doe that which may

*Bene quidam dixit de amico suo, dimidium anime mee. Nam ego sensi animam meam, & animam illius unam fuisse animam in duobus corporibus, & ideo mihi horriberrima erat vita, quia volebam amicum diu vivere, & ideo forte mori metuebam, ne totus ille moreretur, quem multum amaveram.*  
*August. Conf. lib. 4. cap. 6.*



cause God to fall out with us, and to looke strange upon us, yet prayer is a speciall meanes to worke us in with God againe, and a godly man prayes himselfe friends with God. The Apostle *Peter* hee advises married couples to love each other, and to live together in conjugall friendship, *that their prayers may not be interrupted*, 1 Pet. 3. 7. And so a man may wish them to pray together that their loves be not interrupted. As love will keepe prayers from interruption, so prayers will keepe love from interruption. As it is true, keepe friends that you may pray, love that you may pray; so it is true, pray that you may keepe friends, pray that you may love. Prayer is that which will keepe them friends. But sometimes it may be, there may bee some breach betweene man and wife. It is possible there may be some interruption of their love, there may be a rupture in conjugall friendship. What is to be done then? let both goe together to God in prayer, and he will set all in joynt, and send them from him better friends then ever. Prayer will make up such rupture againe. So is it in this case: Prayer will prevent an interruption of our friendship with God; or if we do that which may cause a rupture, yet if we doe but goe to the Lord in prayer, and seeke earnestly to him in that duty, he will at last be friends with us againe, and send us better friends from him then before. Prayer will pervert, and will heale ruptures in this blessed friendship.

Thus now we see how we may come to get this honour and happinelle of being Gods friends, and therefore now let us seriously set upon this course,  
and



and make triall of these conclusions. *I pray thee,* sayes *Eliphaz*, *acquaint thy selfe with him, and be at peace with him, thereby shall good come to thee,* *Iob 22. 21.* All this good of communing with God, of boldnesse with him, of speeding in the petitions, of defence and assistance in time of troubles, of peace and friendship with the creatures, all this good shall come to thee upon friendship with God. So much good, how ambitious should it make us of this honour of being Gods friends? How many waste their very estates out of a desire to have the friendship and favour of the great ones of the earth, and yet hardly get, or more hardly keepe it when they have done? Many a man is undone with the friendship of great ones, and loose by it, and many times bring their houses to ruine by it, but this friendship is for good, there is gaine by it, never did or shall any man loose by it, by having God for his friend. There be three times in speciall that a man shall finde it to stand him in stead to have God for his friend, and to be in the number of his friends:

First, at the *Time of the Sacrament*: when a man comes to the Sacrament, to the Lords Table, it is good then being Gods friend. Whosoever comes to the Sacrament, and hath not first made himselfe Gods friend, is like to meete with a very cold welcome. When a man comes to the Sacrament, he comes to the Lords Table, God will bid none welcome to his Table but his very friends. The Sacrament is a feast, and it is a feast that God makes only for his friends, and if a man thrust in that is none of his friends, his welcome is like to be thereafter.



If a man make a feast, it is for his friends; no man will invite, much lesse welcome his enemies to his table. If a mans enemy should be so impudent as to thrust in at a feast to his table, a man could not but lowre upon him, and give him sowe lookes, if not sowe words; a man would be starke sicke of him to see him at his table. And doe we thinke that God will smile upon, and cheere up his enemies at his Table? Indeed amongst men, if a stranger comes to a mans table that hath relation to some friend from whom, or with whom he comes, we will in civility give him courteous entertainment; but if he be a mecr stranger that comes we know not whence, and goes we know not whither, we will not be forward to entertaine such an one: but if an enemy, we cannot brook his presence, nor the sight of him. And though we will welcome strangers for our friends sake, yet so will not God: every man must come to Gods Table by vertue of his own interest in God. If a man come a stranger to the Lords Table, God will looke upon him as a stranger, and if a man come as an enemy, God will look as an enemy upon him. Who would goe to another mans table if the good man will not welcome him, and bid him eate and fall to? and what should a man doe at the Lords Table, if God will not bid him welcome, and cheare him up, and bid him eate? But now at such a time when a man goes to the Lords table, it is good being Gods friend. Gods friends shall be sure to be bid heartily welcome, and they shall be sure to finde friendly welcome indeed. *Take, eate,* sayes Christ: I but who be they that be called upon to eate? That we see *Cant. 5. 2. Eate,*



*O friends, and drinke, yea drinke abundantly, O beloved.* There was one *Math. 22.* that came in to that supper without his wedding-garment; and what was his welcome? *friend how earnest thou in hither?* Indeed he is called by the name of *friend*, because happily hee would needs seeme to be so; or else it is onely used as a word o' course, as we use to speak to a stranger and say, *My friend*, but yet though he had a *friends title*, he had but a *foes welcome*. And such welcome must they looke for that being not Gods friends will be impudently thrusting into the Lords Table. Oh happy man whom Christ shall cheere up in the Sacrament, and bid him eate and drinke, and tell him that he is heartily welcome to him. Would we then have this happinesse? looke to it then, and labour for it to be of the number of his friends. Christs friends and only they are and shall be welcome to him. A man is not fit to goe to the Sacrament if he be not friends with his neighbour, and before he come he must seeke to be friends, *Math. 5. 23, 24.* And therefore much more concernes it men to be Gods friends, to be in terms of friendship with God before they come to the Sacrament.

Secondly, in a *Time of common calamity*, in a time of feare and distresse, Providence may cast a man into such times as those, *Luke 21. 25, 26.* *Vpon the earth distresse of nations with perplexity, mens hearts failing them for feare, and for looking after those things which are coming upon the earth.* When such a time shall come that mens hearts shall faile them for fear, how happy shal they be that shal have a friend in Heaven, that shall not faile them, when



their owne hearts faile them? At such a time what will a friend in Heaven be worth to a man in such a case? The saying is, that a *friend at Court is better then a penny in a mans purse*. To be sure at such a time, a friend in heaven, and to have God in Heaven to be our friend is better then all the money in a mans bag. When such times of distresse, and calamity come, God still exempts some from common calamities, *Luke 21.36. Watch ye therefore, and pray alwayes that ye may be accounted worthy to escape all these things that shall come to passe*. Therefore when those things should come to passe there should be some that should be counted worthy to escape them. And who are they likely to be? Surely none likelier then Gods friends. If God will hide, and exempt any, he will doe it for his friends. *Abraham* was called the friend of God. God tels *Abraham* of a sore calamity that should befall his posterity. *Gen. 15.13. Know of a surety that thy seed shall be as strangers in a land that is not theirs, and shall serve them, and they shall afflict them foure hundred yeares*. But how then will God deale with *Abraham* his friend? *vers. 15. Thou shalt goe to thy fathers in peace, thou shalt be buried in a good old age*, Thou art my friend, and therefore I will take an order to hide thee, that thine eyes shall not see that calamity. When *Israel* destroyed *Iericho*, and put all to the sword, *Iosh. 6.25*. yet *Ioshua* saved *Rahab* the harlot alive and all her family. And what was the reason that he exempted her, and hers from the common calamity? Because she was *Israels* friend, and shewed her selfe a faithfull friend to them in the businesse of the spies. So when God brings



brings a generall calamity upon a place, and a people, he looks out in such a place who are his friends, and takes order for their safety, and exemption of them from the common danger. *A man that hath friends must shew himselfe friendly, Prov. 17.17.* And herein the Lord shewes himselfe friendly in taking speciall care for the safety of his friends in the cases of common danger. *The name of the Lord is a strong Tower, Prov. 18.10.* And they that get into that Tower they are safe what ever comes. And who be they that have admission into that Tower? *The righteous runne into it, and are safe.* The righteous are Gods friends, and the gate of that Tower stands open to Gods friends. God provides a Tower, and a place of refuge for his friends. None can looke for admission into that Tower but such as are the friends of God. In a time of danger, how great a priviledge is it to have the liberty of entrance into that Tower? As we prize that, so prize this priviledge of being the friends of God.

A third time is the *Time of death*. When death comes, that turnes a man out of house, and home; that takes a man from all his friends, then he must leave all his friends hee hath in this world. Oh how happy is that man that when all his friends must leave him, and he leave them, hath the Lord God for his friend! It is a sad thing to part with all a mans friends at his death, and to go utterly friendlesse out of the world: but thats the happy condition of such as are Gods friends, when all their friends must leave them, then will God sticke closest to them, and that which parts a man and his dearest friends in the world shall joyne them and their best friend



friend together. Death parts not God & his friends, it doth but bring them home to their friends house. *I desire to be dissolved, and to be with Christ which is best of all, Philip. I.* Death makes a dissolution of soul and body, but this dissolution makes way for a blessed union with Christ. *All things are yours* saith the Apostle, *death is yours, 1 Cor. 3. 21, 22.* Death theirs? what priviledge is that? is not death any mans? no. Wicked men, death is not theirs; but they are deaths, *Let death seaze upon them. Psal. 55 15. Death feeds upon them. Psal. 49. 14.* But for godly men that are Gods friends, death is theirs, theirs to doe them service, theirs to doe them the best good turne that was ever done them, to open the doore into their best friends house, to bring them to the presence of their friend after whose society so long they have longed: for they that have lived Gods friends shall die Gods friends, and God will be their friend in, at, and after their death for ever. So happy it is to have God and Christ our friends. And therefore as our Saviour speakes in that case, *Luk. 16. 9. And I say unto you, make to your selves friends of the mammon of unrighteousnesse, that when you faile they may receive you into everlasting habitations;* So in this case, I say unto you, make to your selves friends of the God of Heaven, and the Lord Christ his Son, that when ye faile, and all your friends in the world faile, and death shall part you from all other friends, and shall turne you out of house and home, they may receive you into everlasting habitations. All this considered be we awaked, and stirred up to make God our friend.

Use 2.

God having honoured us so highly as to make

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us his friends, let it be our care to take heed of all such things as may any way craze or crush friendship with God: be carefull to maintaine friendship with God, and doe that which may continue, and keepe us his friends. And that stands in these things.

First, *In making worthy of Gods acquaintance, and friendship.* A man that is entertained into the friendship, and familiarity of men of ranke, and quality, they being pleased to honour him with their friendship, he will be wondrous carefull to carry himself suitably. If he carry himselfe basely, men of fashion will discard him, and shake him off as a fellow unworthy of their friendship, because the dishonour of his courses will reflect upon them his friends. How carefull think we, was *Zabud* to carry himselfe nobly, honourably, and fairely, that so *Salomon* might not have any impeachment by him? If *Zabud* being *Salomons* friend should have gone to hedging and ditching, to plough and cart, specially if he had been an haunter of ale-houses, a drunkard, a pot-companion, would *Salomon* still have entertained him into his friendship? would he not rather being ashamed of him, have cast him off? Therefore questionlesse *Zabud* was very carefull to carry himselfe worthy of the honour of the Kings friendship, and to doe nothing that might misbecome and unbecome the man that was the Kings friend. Thus must it be with us, if Gods friends. If God have honoured us so much as to make us his friends, then be we carefull to keepe in with God, and to walke so worthy of this honour as that God disclaime us not. What? Gods friends, and be debauched



baucht drunkards? Gods friends, and prophane ones? Gods friends, and uncleane persons? suite such carriages with such an honour? *God is not ashamed to be called their God, Heb. 11. 16.* and to be called their friend, but if they had beene such kinde of persons as those, he would have beene ashamed of them. This is the next way to make God ashamed of us, and utterly to cast us off for being his friends. God will owne no such for his friends; yea there is nothing that more dishonours God, and moves him more to displeasure then this, when such as professe themselves his friends shall walke so basely, as that he suffers by it. If a man have a friend that he makes much of, that is of his inward acquaintance, and he behave himselfe basely and dishonestly, doe not that mans enemies lay his friend in his dish, and twit him with him and say, This is your friend, the man that you are so familiar and inward withall? And thus is God dishonoured when men shall take occasion by the evill lives of such as professe themselves Gods friends, to say, oh these be the men that be Gods friends, these forsooth be the Lords favourites. And when God suffers such dishonour by us, what can we looke for but to lose his friendship? how can we hold in with him, and thinke he should owne us for his friends, when we cause dirt to be flung into his face? Gods friends must be of another manner of carriage then so. *Abraham was called the friend of God.* That was *Abahams* honour; and what must *Abrahams* carriage then be? See *Gen. 17. 1.* *I am the Almighty God, and I have called thee my friend, walke before me, and be thou perfect, or upright and sincere.* I have



have honoured thee to be my friend, doe thou honour me who am thy friend.

Secondly, *Have a care to deale seriously, and in good earnest with God in being friends with him, and loving him as a friend should be loved.* Hearty love, and friendship will maintaine hearty love, and friendship. There must be an *αἰτίωσις*, betweene friends, a reciprocation of affection, a counter-loving betweene friends, that must keepe them knit together. That is the Soder, the Cæment, the Glue that holds friends fast together, *Prov. 18.24. Hee that hath friends ought to shew himselfe friendly,* namely if he meane to keepe his friends. He must answer love with love, he must retribute love for love, meete love with love. A friend should be loved with a friends love. A friends love is *hearty, and durable.*

First, it is *hearty.* It is not in cringes, congies, phrases, courtship, and complementall formalities. It is serious, and hearty, *Dent. 13.6. If thy friend which is as thine owne soule.* Therefore a mans friend is as his owne soule, *Prov. 18.24. A friend is nearer then a brother, 1 Sam. 18.1. Ionathans soule* was knit to the soule of *David*, and he loved him as his owne soule. Such love as this is knitting, and sodering love, and when a friend is loved thus, hee will hold friendship with us. But if a man seriously and in good earnest offer friendship to another, and he sees no returne no reflexion of love and like affection, only some outward faire carriages, some respective formalities, some formall visits, and invitations, but the mans heart closes not with him, he will happily for some respects hold faire, but yet



yet he makes him but a friend for his credit, but will have another for his counsell, and secrecies. Here such a man though he earnestly desired friendship, yet finding not that knitting love that should be between friends, he gives over to woo a friend that at best will be but a friend with his reserved distances, and so lets his friendly affection die, and gradually quench, and goe out. If he must be onely a friend for a turne, to put some credit and respect upon another, or to accommodate him only with some conveniences, but the heart of the man holds off, and goes another way, such a man hath in such a case the wisdom to have done, and let such an one goe.

2  
 in istis ipa-  
 ris isis in  
 ei qm.  
 Aristot.  
 Rhetor. 2.  
 Amicitia  
 qua definere  
 potuit, nun-  
 quam vera  
 fuit. Senec.

Secondly, a friendly love is a *durable*, continuing love, *Prov. 17. 17. A friend loves at all times.* Not for a time till he hath his fill, and his glut, and then falls off, and gives up, but at all times, *Prov. 27. 10. Thine owne friend, and thy fathers friend forsake thou not.* If a man have chosen a friend upon whom he sets his heart, and he perceives his friends affections to flake, to chil, and at last to fall quite off, this unglues and dissolves the joynt of friendship.

Now thus it is in this case. God hath made us his friends, and therefore he must have a friends love from us, we must shew our selves friendly to him.

First, our love to him must be an *hearty* love. *Thou shalt love the Lord thy God with all thine heart, with all thy soule, Luke 10. 27.* This will keepe us in Gods friendship and keepe him our friend. But if we complement with God, and hold faire with him in the outward performance of the duties of his worship, will pray, will come



to Church and heare, and receive Sacraments, and will professe our selves the friends of God, because it would otherwise turne to our discredit and disgrace, to be out with, or strangers to him, If wee make him our friend only for our ends, to serve a turne upon him, have him our friend for our credit, respect, profit, but yet make him not our friend for our counsels and comforts, but will have the world, our profits, our pleasures for our choyce friends, and our hearts close, and goe with them, God will doe in this case, as any wise man would doe. Any man so used can have the wit to see how the world goes, and can returne complement for complement, but never put such an one into the catalogue of his friends, neither will he let out his heart and affections to such an one, nor have hearty and intire communion with such as with familiar friends. And so will the Lord doe, if men complement with him, if he be not unto them as their owne soule, if mens hearts be not knit unto him so as to love him as their owne soules, he sees that their love is not hearty and serious, he will shake them off, and keepe aloofe, and keep distance as well as they do, they shall never have *Abrahams* honour to be called the friends of God. Those the Prophet speakes of. *Isai. 58. 2.* and *Eze. 33. 31, 32.* *They hear thy words, but they will not do them, for with their mouth they shew much love, but their hearts goe after their covetousnes,* those were pretenders of friendship, but God saw them to be formall complementers, and he kept his heart as far from them, as they kept theirs from him.

Secondly, our love to God it must be *durable*,  
we



we must love him for ever. *Thine owne friend, and thy fathers friend forsake thou not.* He is our friend, and the friend of our father *Abraham*, he must be loved at all times, he must never be forsaken. If we once let fall our affections to God, and let the streame of them runne another way, he will have done with us, and we loose a friend of him. We see it is so with friends amongst men: if a man have had ever so deere a friend in the sweetnesse of whose society he hath beene much delighted, and their hearts have beene close knit, yet if he see his friend beginne to be remisse, and that hee sits loose, and communion is entertained with another, with the neglect, and a slighting dis-regard of the first, yet with an exclusion of him, what followes but a flaking of his affections thus slighted, excluded, and neglected? In like manner, if God sees our affections cooling, and flaking, and new acquaintances taken up, and we and our new friend, never well but when together, and closely together, and himselfe scarce minded or looked after, God will in such a case casheere us, and out us, he will have nothing to doe with such slippery, leviculous, and fickle fancied friends. We shall go for him, as good lost as kept. If therefore we would keep in with God, and hold friends with him, love him with a friends love, with an *hearty* and a lasting *durable* affection.

3

Thirdly, *Have a care to make much of Gods friends.* Be a true, and hearty friend to all Gods friends. A man that either is or meanes seriously to be, and continue another mans friend, will be kinde and friendly to all his friends, and will make those his



his friends whom he sees to affect for his choyce friends. Great was the friendship that was between *David* and *Jonathan*. And *Jonathan* being *David*s friend, *David* shewes a great deale of kindnesse unto *Mephibosheth* for *Jonathan*s sake. On the other side, this is that which will separate very friends, or as *Salomon* speakes in that case, chiefe friends, *Prov. 16.28*. When a man shall slight, and set light by his friends friends, especially if he shall oppose and hate those whom he cordially affects. We will not, we cannot close kindly with those that slight our dearest friends, though they seeme to desire our friendship ever so much, it is a provocation to enmity, and cannot but breed ill blood. Now thus it is here: all Gods people are his friends; if we would hould in and maintaine friendship with God, we must be friends, kinde and cordiall friends to them. Many talke of being Gods friends, and yet are but backefriends unto, and slighers of his friends: they looke coyly, and strangely upon them, cannot afford them a good word, doe scorne and abuse them, and yet they will needs go for Gods friends. But how can this be? Iudge by your selves. Let a man make a common practise of wronging and abusing your friends, and will you count such your friends, and will you hold friendship with them? Nay, though you have counted them your friends before, yet upon such carriage you will let fall affection to them. Christ calls his Spouse his fellow-friend, *Cant. 2.10*. now lay the case there. A mans wife is his dearest friend. Is there any man so witleffe, and so silly to hold friendship with any though professing ever so great a desire of it, so long



long as he sees such to slight his wife, and to disregard her, or to use her as an enemy: well then and think ye that Christ will ever have or hold any friendship with you so long as you abuse, and scorne his best and dearest fellow-friend, his Spouse. Thinke that Christ is as true to his as we are, or can be to our friends.

4

*Eadem velle  
& eadem  
nolle firma  
Amicitia  
est. Hiero-  
nym. ad  
Ruffia.  
Eadem cu-  
pere, eadem  
odisse, ea-  
dem metue-  
re homines  
in unum co-  
gunt. Salust.*

Fourthly, *Have a care, and take heed of comportment with his enemies.* As friends that will hold in must have common friends, so they must have common enemies. We our selves will not take him for our friend that is entire and inwardly familiar with our profest adversaries, we will not have communion with him that hath communion & correspondence with our enemies. Friends communicate their secrets to their friends, and how shall a man trust him with his secrets, who being a friend to his enemy will communicate them to him againe. *Zabud* was *Salomons* friend. *Salomon* had three speciall enemies, *Hadad*, *Rezon*, and *Ieroboam*, 1 King. 11. And this last *Salomon* sought to kill: now if *Zabud* went to hold in with *Salomon*, it had beene no wisdom in the world for him to hold intelligence, or correspondency with any of these, it had beene enough to have lost *Salomons* friendship for ever. But *Zabud* being *Salomons* friend, his wisest course was to be a profest enemy to all these, if we were then living at that time. Let a man set ever so good a face upon it, and make ever so deepe protestations of love, yet if he close and knit with our professed enemies, we can have the wit not to trust him nor to judge him any of our trusty friends. It is so in this case; If we hold comportment, and entireness with



with Gods enemies, he will soone have done with us; and leave us to our new acquaintances, he will shake us off, he will trust us for none of his friends. Take heed of closing with Gods enemies, whether they be *persons* or *things*. Take heed of closing in friendship, and falling into familiarity with wicked *persons*. We know how *Iehu* pincht *Iehoshaphat*, 2 Cor 19.2. when he made a league of friendship with *Ahab*, *Wouldst thou helpe the wicked, and love them that hate the Lord?* As if he had said, what? Thou Gods friend, and close with Gods enemies? The Jewes malignantly charged our Saviour, that he was a *friend of Publicanes and sinners*, because he tooke occasion by common converse with them to doe them good, but otherwise he was no friend to them in their sinfull courses, he delighted not in friendship, and familiar society with their persons. Now if he had so beene a friend to Publicanes, and sinners, they had had something justly against him. If we be Gods friends, we must in this sense take heed of being *friends to Publi.cans and sinners*, of being entire friends and companions of sinfull, and ungodly persons. We know how the Jewes dashed *Pilates* good intentions towards Christ, when he would have stood his friend to let him go free, *Iohn* 19.12. *If thou let this man goe, thou art not Casars friend*, and we see how it wrought with him vers. 13. *When Pilate heard that saying, he brought Iesus forth, and sate down in the Iudgment seat, &c.* Rather then he will give the least suspition that he was not *Casars friend*, he will not be *Casars friend*. If thou be his friend, thou art none of *Casars friend*. It is so here also. If thou be a friend of wicked and ungod-



ly ones thou art none of Gods friend, he will renounce thee for being any of his friends. If thou wilt be Gods friend, thou must make Gods enemies thine. Thou must do as *David, Psa. 139. 21, 22. Do not I hate them O Lord, that hate thee, and am I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies.* As if he had said, Lord thou hast honoured me to be one of thy friends, and therefore I have made thine enemies mine.

Take heed also of friendship with wicked things. Every lust is an enemy to God. *The misorder of the flesh is enmity against God. Rom. 8. 7.* He sayes not it is an enemy, but it is enmity it selfe. And if the wisdom of the flesh be enmity against God, what is the folly of it? Every lust is an enemy to God, and enmity to God. An enemy may be reconciled, but enmity cannot be reconciled. If therefore we close with our lusts, and make them our friends, it will utterly cracke friendship betweene God and us. If we hold friendship with them, we loose it with God. See how the Apostle speakes. *Iam. 4. 4. The adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.* Love of the world is adultery. An adulterer that sets his heart upon an harlot, and make her his friend, cannot be a friend to his wife, because there is a violation of conjugall love & friendship. Any lust carnall, or worldly fostered, and made a friend, and a favourite lust will make us turn enemies to God. Take heed therefore how we suffer our hearts to cleave to any lust, friendship with



lusts, and friendship with God will not stand together, but if we be friends to the one, we must be enemies to the other.

Fiftly, Take heed of too much absence from God, and of discontinuance of acquaintance, converse, and familiarity with him. Some things doe disseare amicitiam, chop friendship asunder, and some things do dissuere, unsow and unrip it. Now long absence from friends, and discontinuance of converse, and familiarity, and letting fall the performance of friendly offices; though these chop not friendship asunder, yet they doe by degrees unrip it. And though there be no quarrell or unkindnelle, yet meer absence when it is overlong, and meer discontinuance of friendly visits, colloquies and the like entercourse of kindnelle will abate and flake affections, and by degrees let them die. An over-long absence of friends each from other and silence or letting fall such salutations, friendly compellations, and conferences that use to be betweene friends, are things as the Philosopher observes, that dissolve friendship. Every act of love and expression of friendship encreases, and settles friendly love. Lay aside mutuall visitations, and conferences, and without a quarrell friendship will decay. And hence is the proverbe of *Amicitia Academica*, university friendship, that holds only for a time. Schollers in the Vniversity are many times great acquaintance, very familiar loving friends, but afterwards when they come to be disperst abroad into remote parts each from other, they grow strangers one to another, because being farre and long absent one from another, and entercourse of friendship cea-

5

Ε' αὖ δὲ  
χρόνιος ἡ  
ἀπουσία γένη-  
ται, καὶ τῆς  
φιλίας δεκῆ  
ἀδυνατοῦν,  
ὅθεν ἐρηται,  
Πολλὰς δὲ  
φιλίας ἀπο-  
λύσει.

Arist. et b.  
lib. 8. cap. 5.



sing in mutuall visits, walkings and talkingsto-  
 ther, their acquaintance dies. The case is the same  
 here: Absence from God, disuse and discontinu-  
 ance of communion with him, not frequenting  
 Gods company, and the not often resorting to him  
 and speaking to him will let our acquaintance fall  
 with him, will dissolve our friendship with him. It  
 must be our care then to maintaine our friendship  
 and acquaintance with him by our frequent com-  
 munion and converse with him, by often and dayly  
 visiting of him: be often at his house, be frequent  
 in praying, hearing, reading, and meditation: be  
 frequent in thy soliloquies with him. *God meeteth  
 those that remember him in his wayes, Isai. 64. 5.*  
 That is; in his ordinances which are the wayes in  
 which God walkes, and is to be met with. Visit those  
 wayes and walks, and there often meete with God:  
 the more this is done, the better and firmer friends  
 shall God and we be, and the more disuse and dis-  
 continuance, of those things, the lesse friendship.  
 Many would be in the number of Gods friends, and  
 yet seldome are at his house, and seldome in private  
 with him, seldome visit him, except it be at a pinch  
 when they know not how to shift it. Alasse this will  
 not goe, nor serve the turne amongst men. If one  
 professe great and more then ordinary friendship  
 to another, and ye never speakes to him but when  
 he meets him at the Church, or at market, never  
 comes at his house, never visits him, sits with him,  
 nor hath any private conference with him, no man  
 will judge such a man a friend. A good quiet peace-  
 able neighbour may he be, but not an intire friend.  
 If we would maintaine acquaintance with God, we  
 must



must come often to him, and be often in private with him, and the more the better. True it is, that there is a wisdom and discretion to be used amongst friends amongst men. Though a man have a good friend that loves him dearly, yet a man may be troublesome to him and burthensome to him by coming too often to him. A man may have his fill even of a good friend indeed, *Rom. 15. 24. If I be somewhat filled with your company.* Indeed Honey is sweet, and the company of a friend sweet, but if a wisdom be not used, a man may be so filled with honey that he may surfeit with it, his stomacke may be so overcharged with it that it may grow loathsome. And to this end is *Salemons* counsell usefull, *Prov. 25. 16. 17. Hast thou found honey? eat so much as is sufficient for thee; that is, hast thou found a good friend? doe not cloy and over-cloy him with thy society, lest he grow weary of thee; Withdraw thy foot from thy neighbours house, or let thy foot be seldome, that is, not over-often in thy neighbours house, lest he grow weary of thee, or lest he be full of thee, and so hate thee.* A man may loose his friend, as by too much absence, so by too much presence. But now it is not thus with God, we cannot visit him so often, nor come so frequently to him as to cloy him, or to be cloyed with him. The oftner we come to him, and be with him, the welcommer shall we be, and the sweeter will this honey grow. Eat this honey as often and as much as God bids us eat of it, and we shall never surfeit, it shall grow loathsome on neither side.

Sixtly, *Take heed of treachery against God, and playing false with him.* There is nothing so disunites



and disjoynts friends as that does. There is nothing so cuts a friend to the heart as that, and so soone cuts asunder the bonds of friendship. *Psa. 55. 12, 13.* For it was not an enemy that reproached me, then I could have born it, &c. But it was thou, a man, mine equall, my guide and mine acquaintance. And *Psal. 41. 9.* Yea mine owne familiar friend in whom I trusted, which did eat of my bread, hath lift up his heele against me. *Obad. 7.* They that have eaten thy bread, the men of thy bread have layd a wound under thee. There is a great deale of wisdom, and canonical Truth in that Apocryphall passage. *Ecclus. 22. 21, 22.* Though thou drewest a sword at thy friend, yet despaire not, for there may be a returning to favour: if thou hast opened thy mouth against thy friend feare not, for there may be a reconciliation: except for upbrayding, or pride, or disclosing of secrets or a treacherous wound, for for these things every friend will depart. When out of ficklenesse of spirit a new friend is chosen, and that not only with the desertion of the old, but besides there is a great deale of treachery and underhand false dealing with a spice of malignity: this will unsoder the closest friends, this will separate very friends indeed. So here: Gods best friends may have, and often have their faylings, upon which God many times may give them some round language, and may make him fall out with them, but yet for all that he will keepe friends with them still. But if men begin once to fall off from God, and shall choose some other new friend, so as an imputation is cast upon God, as if the new choyce were better, and errors and false religions are so embraced as that there is an undermining of the truth with some  
racke



racke of malignity ; this is treachery, this is a treacherous wound, *Ierem. 3. 20. Surely as a wife treacherously departs from her husband,* or as the originall hath it, *from her friend,* so have ye dealt treacherously with me, *O house of Israel, saith the Lord.* This the Lord cannot digest. Seldome doe we see such ever recover friendship with God againe. Apostasie is treachery, and it is that which God takes so unkindly, and layes it so to heart, as he knowes not how to swallow it. It is that we see amongst men that makes an incurable rupture of friendship.

Seventhly, *Take heed of doing that which thou knowest will vex, anger, and provoke the Lord.* That's the next way to loose any mans friendship. If I know the doing of such a thing will vex and provoke a friend, and yet vex let him be, I am resolved I will do it, this will shatter friends asunder, friendship cannot hold in such a case. This is a dissection, a chopping, and cutting of friendship asunder. So when we know that such a thing will vex, and anger God whose friends we say we are, and yet will doe it ; this will soone sunder God and us, and of a friend will make him turne our enemy, *Isai. 63. 10. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them.* How many are there that will needs be of Gods friends, and take themselves to be wronged to be otherwise conceived of and yet use him most unfriendly, sticke not to doe that which they know will deeply displease him. How many say that they be Gods friends, and yet wound and stab and teare God in pieces by their horrid oaths ? To such may it be said, as *Abalom* spake to *Hushai*, *2 Sam. 16. 17. Is*



*17. Is this thy kindnesse to thy friend? Is this friendly dealing to stab thy friend? He that will stab a friend, doth he not stab and wound friendship? God is wounded, stabbed, and pierced by mens oathes and blasphemies, as it is said of the blasphemers, Lev. 24. That he pierced God. And how comes God by these wounds, who gives him these stabs? Surely the Lord may take up those words, Zec. 13. 6. These be the wounds with which I was wounded in the house of my friends. Now was it not enough, that Christ was wounded for our transgressions. Isai. 53. but that men will professe themselves his friends, and yet wound him with their transgressions, and their piercing blasphemies? I will not, nor dare not say that such as these are Gods friends, but yet even such as doe thus, doe say of themselves that they are his friends. And what! you Gods friends, and prophane and blaspheme Gods Name? you Gods friends? nay the divels rather. But suppose you were his friends, could it be possible that your friendship should hold when his blessed Name is so horribly abused by you? No such matter, but a friend so used by doing that you know will vex him, wonder not at it, blame him not to see him prove your bitter enemy.*

*Vse 3.*

*It is a point of great comfort to Gods people. No men, many times, so friendlesse as they; none more enemies, none fewer friends. But what ever friends they want on earth, they have a great and a good friend in Heaven. No reason then to be disconsolate in the want of worldly friends. Why weepest thou, saies Elkanah to Hannah, am not I better to thee then ten sons? why art thou sad in the want of friends in the*



the world? Is not God thy friend; and is not he better to thee then all the friends in the world? As he hath no friends that hath not God for his friend; so he wants not friends, that hath the Lord his friend, he is the best befriended man in the world.

It is matter of terrour to all their enemies that wrong and abuse them. Wot ye well what you do? Know ye not whose friends they are? Thinke you that their friend will put up their wrongs? Men are very shy of abusing & wronging such as they know have great and potent friends. Oh, say men, if he had not such great friends, I would make him smart; but such a great man is his great friend, and if I should stir against him, I should be crusht, and therefore I were as good sit still, there is no meddling with him, but I shall pull his friends upon me. Such wisdom would not doe amisse in this case. *If thou let this man goe, thou art not Casars friend,* say they to *Pilat*. That was false, he could not have shewed himselfe a better friend to *Cesar* then in being a friend to Christ. And the better friend to Christ, the better friend to *Cesar*. And the better friend *Pilat* had bin to Christ, the better friend he had bin to himselfe, and had found *Cesar* also the better friend to himselfe. He gave Christ into their hands for feare *Cesar* should not be his friend, & yet for this act by Gods justice he after lost *Cesar* for being his friend; *If thou let him goe, thou art not Casars friend.* Nay, if thou do not let him goe, thou art not Gods friend. Nay much more should *Pilate* have feared to have wronged him being Gods friend. If thou wrong him *Pilate*, and puttest him to death, thou puttest to death the dear friend of God. *Have thou nothing to doe with that just man,* saies his wife in her

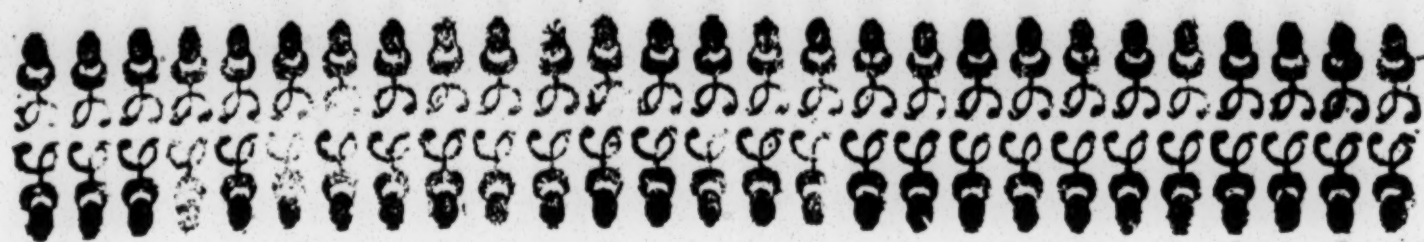
Vse 4.



message to him on the bench. And surely upon this very ground it had bin wisdom for him to have done nothing against him because he was Gods friend. It is not safe to provoke God by the abuse of his friends. God will make such smart as wrong his friends. That same passage is worth our marking, *Nam. 12. 8. With Moses will I speak mouth to mouth; that is, face to face, as a man speaks with his friend, Ex. 33. 11. Wherefore then were ye not afraid to speak against my servant Moses.* As if he had said, you know *Moses* is one of my familiar friends, and why then were you not afraid to speak against my friend. Do ye think I will suffer my friend to be abused? do ye think that I will not see my friend righted? Certainly I will make you know what it is to speak against my friend. And we see what *Miriam* got by it in the story, *vers. 12. Let her not be as one dead of whom the flesh is halfe consumed, when he comes out of his mothers wombe.* That was it she got by speaking against *Moses* the friend of God. And if so dangerous but to speake against Gods friends, what is it then to persecute, to shed the blood and take away the life of Gods friends? Gods people are his friends, and therefore let their enemies take heed how they wrong them. That wilbe the plague of such as are enemies to Gods friends that is threatned against the enemies of *Ierusalem*, *Zech. 14. 12. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.* God will rot those hands, those eyes, those tongues that shall abuse themselves in the abuse of his friends. So dangerous it is to be enemies to Gods friends.

FINIS.





T H E  
R I G H T E O U S    M A M S  
C O N V E R S A T I O N.

Philip. 3. 20.

*But our conversation is in Heaven.*

**H**e Apostle in the words before going gave the *Philippians* a speciall item, and a caveat to take heed of following many false brethren that lived amongst them outwardly professing the same Gospel with them, but were indeed *enemies of the cross of Christ*. And that his counsell might take the more place with them, he gives them some reasons why they should be many of them. And they are specially two.

The first is taken from their *manners* here, *They make their belly their God, they glory in their shame*: They be muddy minded fellows, that minde and seek only after *earthly things*, Verse 19. 1

The second is from their *end* hereafter. *Whose end is damnation*, Verse 19. An end futable to their course, for he that sowes to the flesh shall reape of the flesh corruption, yea, damnation. Hell is heaven, good for such that looke after such glory, that serve 2



serve so base a God as their gut. And whither should their souls goe but where their mindes have beene? Their minds were bent downwards, and what wonder their soules should goe downwards too? And this description of these wicked men is illustrated by a contrary description of true and holy Christians, *But our conversation is in heaven*: This description stands in opposition to the former in both members.

1 First, in regard of their *manners*. Their conversation is on earth, they minde earthly things. *But our conversation is in heaven*.

2 Secondly, in regard of their *end*, vers, 21. *Their end is damnation*, but our end shall be glory and immortality; in the words following to the Chapters end.

Now this twentieth verse containes specially two things:

1 First, a Christians *conversation*.

Secondly, a Christians *expectation*. A Christians *life*, and a Christians *hope*.

First, his life is described two wayes:

First, as it were *negatively*, by way of contrariety, implied in this adverbative and crosse particle, *But*: which is as much as to say, But our life, and conversation is not like theirs, our conversation is contrary to theirs.

Secondly, *Positively*, It is Heavenly, *Our conversation is in Heaven*.

2 Secondly, his *hope* and *expectation*. He lives in heaven with an hope, and daily expectation of Christs gracious comming from Heaven to glorifie him. But this I mean not to meddle with.



For the first : A Christians life is described negatively. *But our conversation, &c.* From whence we may observe these things.

*That though the evill examples of wicked men Doctr. 1. have great force to corrupt, and poyson others, yet godly and gracious hearts will keep themselves free from the defilement of their pitch, and from the infection of their poyson. For many walke of whom I have told you often, &c. vers. 18. Though many, even Multitudes multitudes as Joel 3. 14. have their conversation on earth, are very belly. gods, earth-wormes, muck-wormes, yet our conversation is in heaven. If other persons, and families will runne a whooring after strange gods, yet Ioshua and his house will serve the Lord. Iosh. 24. 15. But as for me and my house, we will serve the Lord. It was an evill generation in which Noah lived, Gen. 6. 11, 12. The earth was corrupt before God, and the earth was filled with violence, all flesh had corrupted his way upon earth. And yet Gen. 6. 9. Noah was a just man, and upright in his generations. There never lived worse generations then in Noahs time. The great praise of Noah was not so much that hee was a just man, as that hee was just and upright in his generations, in vile and wicked times, that though hee lived in corrupt times, and generations when, as some thinke, Idolatry was set up, and Gods worship was corrupt, and mens manners and lives were miserably corrupt, yet in those generations hee was just and upright. It is an hard thing for a man to bee hayle, and sound in a corrupt and unwholesome ayre. To live in the Fennes and Marishes, and yet not to bee sicke and crazy, it is an argument of a*

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strong



strong and good constitution indeed. To be good when all men are good, is not so great a matter. When goodnesse and godlinesse is in fashion, though it bee very rare and seldome that so good a fashion comes up, yet when it doth come in fashion, many may seeme to bee good and godly, if it bee but to bee in the fashion. But when goodnesse and Religion is quite out of fashion, and is as ridiculous as a dresse, and a weare out of fashion, then to bee good, godly, and religious, that's the great matter indeed, that is the thing that is praise-worthy, and commendable indeed. And so it is with such as are godly indeed. They will be godly in the midst of ungodly generations, they will bee upright in the midst of corrupt generations, *Noah was upright in his generations.* It is no wonder to see fresh fish in fresh waters, but all the wonder is to see fresh fish in the salt sea. This world is often compared to the Sea in Scriptures, and it is not onely a salt sea, but a dead sea like the lake into which *Sodom* and *Gomorrhah* were turned, in which they say no fish can live but die so soone as thither they come. But godly men are such as not onely keepe fresh in the salt, but keepe alive in the dead sea. There is a great deale of poyson and pestilence in the evill example of others, especially when it is universall, and spreads like an epidemicall plague, but yet true grace is an antidote, a spirituall Amulet that preserves in times of universall infection, that as in that case, *Psalm. 91. 7.* so in this it may be said, *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.* The priviledge of the Primitive beleevers

*Mark*



*Marke 16.18. They shall take up serpents, and if they drinke any deadly thing, it shall not hurt them,* is and should bee still the spirituall priviledge of beleivers, that a principle of living grace should so preserve them, that deadly things, deadly poyson, the deadly poyson of other mens evill example should not hurt them, *Hosea 4.15. Though Israel play the harlot, yet let not Indah sinne.* Nay more than so, *Hosea 11.12. Ephraim compasseth me about with lies, and the house of Israel with deceit, but Indah yet rules with God, and is faithfull with the Saints.* It is amongst others one speciall note of pure Religion, as the Apostle calls it, *for a man to keepe himselfe unspotted of the world, Jam. 1.27.* There bee Religions that will give a man leave to wallow in any mire and puddles of the world; but pure Religion, and powerfull Religion keepes it selfe not onely from the puddles, and kennels, but from the very spots of the worlds mire. Grace to a Christian is as the sap to the boughs growing on the tree; so long as a bough growes on the tree, and receives sap from the roote, so long it receives no wet, though the raine fall often upon it: but when a branch is cut off from the tree, and the sap dried up, then the dew and the raine soakes and sinkes into it, and it soone rots with the water soaking into it. It is so with Christians that have the sap of grace from Christ their Roote: that sap preserves them from the taking in of such moisture as would breed rottenness. There is not a better evidence of a mans sap, and life from Christ than his not receiving in of rotting moisture from the examples of such as he lives amongst.



Doct. 2.

Marke yet further, *That the behaviours and cariages of Gods people must bee diverse and different from, yea they must bee flat opposite, and contrary to the courses of the men of the world.* Their Conversation is earthly, *But* our Conversation is in Heaven. A Christian he must not onely swimme crosse the streame, but quite against the streame. They be dead fish that are carried downe the streame. *But* our Conversation is in Heaven. There be two *But*s in Scripture. There is one *But* that is an illfavoured *But*. Such as that is, *Apoc. 2. 4. But I have somewhat against thee that thou hast lost thy first love.* There bee that have many good things in them, *But* they have some foule fault, or other withall that marres all, that is a *dead Fly in the Apothecaries ointment*. Hee is an honest man, *But* hee is too worldly, *But* hee is too hasty, &c. Such a *But* is a disgrace, and a dishonourable blurre to a man. There is another *But*, and that is when a mans life is such as crosse and thwarts the corrupt and evill courses of other men. Others are earthly, *But* our Conversation is in Heaven; others are loose and leude, *But* wee are holy and religious. And such a *But* as this puts honour, and credit upon a man, the first blurs, but the second graces a man. There be too many that have the first *But* which crosse their religion, and Christian profession; there bee but a few that can hit this last *But*, which crosse and thwarts the corrupt and sinfull courses of the world. *But* this is that which a Christian must doe, his wayes and courses must bee crosse and contrary to the vaine, foolish, and sinfull courses of men of the world. They minde earth, wee minde Heaven.

That



There is a great difference and distance betweene Heaven and earth, so great a difference and distance should there bee betweene the life of a Christian, and of men of the world. Nay that is not all, 1 Thess. 5. 5, 6, 7, 8. *Yee are all the children of light, and the children of the day; we are not of the night, nor of darknesse, &c.* There is not onely a difference but a contrariety betweene day and night, light and darknesse. There must bee as great a contrariety betweene the wayes of godly and worldly men, as betweene day and night, light and darknesse. Christians should bee as the *Antipodes* to other men. Indeed Pope Zachary condemned and deposed *Virgilius* a Bishop in Bavaria for heresie, because hee affirmed, *That there were Antipodes*, that there were men in the world whose feete were contrary, and over against ours in these parts of the world. Such another heresie as it was wont to be amongst the Friers, to dissent from *Thomas*, and to speake Greeke; yea it was heresie to bee learned men, and studious of good arts. Now as the Pope held it heresie to say there were *Antipodes*, so many it may bee may thinke it little better then heresie to teach that Christians should bee Antipodous to the sinfull courses of the world. But yet so it is, and so it must bee, that Christians must bee *Antipodes* to the men of the world. So much doth our Saviours reason imply, *Luke 12. 29, 30.* *And seeke yee not what yee shall eat, or what yee shall drinke, neither be yee of doubtfull minde, for all these things do the people of the world seeke after.* Which very reason implies an Antipodous disposition that should be in his people to the courses of the people of the world.

*Morn. Myst. Progeff. 27.*

*Paulus secundus virtutis ac literarum osor, qui bonarum artium studiosos, imò eos qui nomen ipsum Academic vel serio, vel joco nominassent haereticos pronuntiavit. Plat. in vit. Pauli 2.*



And hereupon it was that God would have the sacrifices of the Israelites such as were contrary and crosse to Egyptian religion. Looke what the Egyptians honoured for their gods, that Israel must sacrifice to God, as Beeves, Sheepe, Goats, &c. Those which were the Egyptian deities were the Israelites sacrifices. And therefore *Moses* tels *Pharaoh* that they must goe out of Egypt to sacrifice; *Least they should offer that which was an abomination to the Egyptians, Exod. 8.* It could not but bee an abomination unto them to see those things to which they offered sacrifice to bee offered up in sacrifice. The heathen in their worships did worship towards the East. God therefore so appointed the placing of the Tabernacle and Temple, that whosoever came to worship him should looke toward the West, as if God would have his people as contrary to the people of the world as the *West* to the *East*. Egyptians eat little or no flesh of beasts, save of Swine, and God in speciall prohibited the Jewes the eating of Swines flesh. The reasons of it are:

- I First, that which may bee implied in the word here used in the Text, *παιτιςμος*, *Conversation* or Citizen-like behaviour, as *Beza* translates it. The word implies, that godly and wicked men bee members of different Incorporations. Worldly mens City and Incorporation is here, Godly men have here no abiding City, their City is in Heaven. The Godly are from above, wicked men are from beneath. *John 8. 23. Yee are from beneath, I am from above.* The Godly are not of the world, *John 8. 23.* Wicked men are the men of this world



world, *Psalm. 17. 14.* It is their character, *Men of the world, which have their portion in this life.* Now wee see that different Cities and Incorporations which are in different Kingdomes have not onely different, but contrary customes, lawes, orders, fashions, habits, and usages. Godly and wicked men being of different Incorporations, no wonder that there must bee not onely a difference, but a contrariety in their courses and carriages. Heaven and earth, nay heaven and hell should not put them farther asunder than their manners, and behaviours then they should bee. *Loe the people shall dwell alone, and shall not bee amongst the Nations, sayes Balaam of Israel, Numb. 23. 9.* They dwelt not alone in regard of their scituation, not as wee in this Kingdome in an Iland cleft out, and cleft off from all the world, they were invironed, and neighboured round about with many Nations, but they dwelt alone in regard of their Religion, and Common-wealth, in regard of their manners and wayes in which they were different from, and contrary to other Nations.

Secondly, that same, *Titus 2. 14.* *Christ hath redeemed us to be a peculiar people to himselfe.* Peculiar people must have peculiar courses, peculiar waies. To what end hath God made them a peculiar people? That the Apostle shewes, *1 Pet. 2. 9.* *That you should shew forth the vertues of him that hath called you.* It is impossible to shew forth the vertues of Christ, and to follow the vices of the world: yea it is impossible to shew forth the vertues of Christ, but a man must walke in a crosse and opposite carriage to the vices of the world. Christs vertues are oppo-



site and crosse to the vices of the world, peculiar people must expresse those vertues, and therefore it cannot be but such as are Gods people should have their courses, and behaviour different from and opposite to the world. Because Christ hath made the godly a peculiar people to himselfe; upon this ground, he lookes for peculiar carriages at their hands, contrary to the courtes of the world. The Arabians and other heathens had a fashion and a custome in their mournings for the dead to cut themselves, and to make themselves balde: now God hee forbids his people to conforme to those fashions of their neighbour heathens, and marke upon what ground hee doth it, *Deut. 14. 1, 2. The Lord hath chosen thee to bee a peculiar people to himselfe, yee shall not cut your selves, nor make any baldnesse betweene your eyes for the dead.* As if he had said, you are a peculiar people in my love, therefore I will have you a peculiar people in your carriage, I will not have you conforme your selves to heathenish courses and customs, no though it bee but in matter of cutting your haire, but I will have you crosse their courses, and customs. And if God would not allow them a conformity to the heathens in a matter of cutting their haire, then much lesse in matters of greater weight and moment, then much lesse in covetousnesse, worldlinesse, common swearing, drunkennesse, and uncleannesse.

*Use 1.*

It serves to reprove those that professe themselves Christians, and yet are so farre from a difference, or a contrariety in their courses to the vaine and sinfull courtes of the world, that they rather frame, and conforme to them, who though they bee  
Jewes,



Iewes, yet will not sticke to eat Swines-flesh with the Egyptians. The Apostles exhortation is, *Rom. 12.2. Bee not conformed to this world.* And he tells us, *Gal. 1.4.* that Christ gave *himselfe that he might deliver us from this present evill world.* If wee bee delivered from this present evill world, how doe we conforme our selves to this evill world? If wee be conformed to this world, how are wee delivered from this evill world? *Bee not conformed to this world, but bee yee transformed.* Such as bee transformed should not bee conformed to this world. If men bee transformed by the renewing of their mindes; then they must not bee conformed to this world. If conformed to this world, how appears it that wee are transformed? Transformation, and conformity to the world cannot stand together. It is an ill sight to see a man transformed into the Image of Christ, conformed to this world. Urge many with this argument, you are Christians, and have in your Baptisme stipulated, and solemnely covenanted an inconformity to this evill world, you must not conforme to the sinfull wayes, and vanities of prophane persons. Tell them that thus and thus men of the world doe, from whom Christians should be different, and to whom Christians should bee contrary, and what is mens answer? even that in a manner which the Israelites gave *Samuel*, when hee dissuaded them from having a king, *1 Sam. 8.20.* *Nay, but wee will bee like other Nations,* or as the Iewes said in their hearts, *Ezek. 20.32. We will be as the heathen, and as the families of the Countries.* So say what can bee said, men are resolved to doe as others doe, and not to be unlike others



others. In an ill sence it was that the Jewes were contrary to all men, *1. Theff. 2. 15. They please not God, and are contrary to all men.* But in a good sence a man may be contrary to men of the world, and not displease God therein. Nay hee may so much the more please God, by how much he displeases the World in his contrariety to it.

*Use. 2.*

It serves to shew, that it is no wonder that Christian Religion is by men of the world cryed downe for crossenesse, and singularity, when Religion enjoynes a Christian a crossenesse and a contrariety in his course to the sinfull courses of men in the world.

2

Secondly, a Christians life is described *Positively. Our Conversation is in Heaven.* Thence learne this point:

*Doct.*

*That the Conversation of a Godly man, and of a true Christian is in Heaven. That whiles hee dwells on earth, hee lives in Heaven.* Hee sayes not, our Conversation shall bee in heaven, but it is in heaven. It is now in heaven for the present. Though for a time Godly men have their habitation on earth, yet is not their Conversation where their habitation is, but their habitation and commoration on earth, and their Conversation above in heaven, *Iohn 17. 11. These are in the world, and verse 14. They are not of the world. In the world for a time, in regard of their locall abode, and commoration, but not of the world, in regard of their Conversation; because they have their Conversation in heaven whilst they live here on earth. As they are from above, Iohn 8. 23. so they live above; as they are from heaven, so they live in heaven,*



heaven. And therefore *Dan.7.18.* they are called, *The Saints of the high places*, as those that have their Conversations above in high places, even in the highest heavens. And *Dan.8.10.* they are called, *The host of heaven, and the starres of heaven.* The starres have their light, and influences here on earth, but they have their seate and motion above in the heavens. And in this regard they are said not onely to have their *Conversation*, but their *habitation* in heaven, and are said not onely to live, but to *dwell* in heaven. Wee finde *Revel.13.6,8.* two severall sorts of inhabitants dwelling in two severall Regions. *Dwellers in Heaven, Dwellers on Earth.* The dwellers on earth they worship the Beast, they receive Antichrist; but the dwellers in heaven they are blasphemed by him. Dwellers on earth are none other but earthly minded Christians, who though they had the name of Christians, yet had earthly mindes, and earthly affections, and therefore are said to dwell on earth. But who were they that dwelt in heaven? Not the Saints gloriously blessed in heaven, but see who they be, *vers.7.* *To make warre with the Saints, and to overcome them.* So that they who dwelt in heaven were those Saints against whom Antichrist made warre, and whom he overcame. Now hee could not make warre with the Saints in glory, nor overcome them, therefore by these that dwell in heaven, is meant Gods faithfull Saints and people here on earth, that should oppose Antichrist; and therefore these are said to dwell in heaven, because of their heavenly Conversation, because they had their Conversation in heaven whiles they lived on earth.

Looke



Looke where a mans conversation most is, there a man may bee said to dwell, and therefore they are said to dwell there, because their conversation is most there. *David desires Psal. 27. 4. that hee may dwell in the house of the Lord. and Psal. 84. 4. Blessed are they that dwell in the house of the Lord.* But now no man did dwell in the Temple, why then doth *David* desire to dwell there? True, no man did dwell there, but yet in regard of their continuall frequenting the Temple, their daily resorting thither, and their attendance there upon holy services, they are said to dwell there. So no man whilst hee is here on earth can bee literally said to dwell in Heaven, but yet because the Conversation of the godly is most constant, and frequent in Heaven, they trade for Heaven, they deale for Heaven, they conferre for Heaven, they walke for Heaven, they thinke, speake, doe, they eate, drinke, sleepe, wake, live, and die for Heaven; what ever they doe, they doe it with an eye to Heaven, therefore they are said to dwell in Heaven. Wee shall finde the Church in the booke of the *Revelation* called Heaven, so *Apoc. 12. 1.* Now why is the Church called Heaven? Not onely because it hath its originall and descent from Heaven, but because all the true members of the Church have their Conversation above in Heaven, and their life in the Church is a life in Heaven. As *Ierusalem* which is the mother of us all is above. *Gal. 4. 26.* So the way of life is above to the wise, to avoid from hell beneath. *Prov. 15. 24.* And as the way of life is above, so the way of the life of the Saints is above, because they walke in the way of life which is above.



above. Hell is beneath: the way of the Saints is, that *they may depart from hell beneath*. The way to depart from hell beneath is to live above in the upper region, to live in Heaven, to have our Conversation there. So that a godly mans Conversation is above; that is, in Heaven, which stands in opposition to hell beneath.

How can godly men, living here on earth, be *Quest.* said to have their Conversation in Heaven?

They may be said to have their Conversation in *Answ.* Heaven in divers respects:

*First*, in regard of their head Iesus Christ in whom they are, and unto whom they are united mystically. Every true beleever is so united to Christ, that he is in Christ. Christ he is in Heaven, and every true beleever being in Christ, he is therefore also in Heaven, because hee is in him who is in Heaven. Hence it is that wee are said to be risen with Christ, *Col. 3. 1. If yee be risen with Christ:* yea not onely to be risen, but to be ascended, and set in Heaven with Christ, *Ephes. 2. 6. He hath raised us up together, and made us sit together in heavenly places.* They that be raised up, and sit in heavenly places, they are certainly in heaven. But how come wee now already to sit in heavenly places? See what is added, *made us sit together in heavenly places in Christ Iesus.* We sit not there onely in regard of right, but in some sense in fact, because we doe it in Christ our head. Such is the union betwene Christ and the godly, that what hee did, they did in him. When Christ was crucified, wee were crucified in him and with him, *Gal. 2. 20. I am crucified with Christ.* When Christ was quickned, all



all beleevers were quickned together with him, *Ephes. 2. 5.* *Hee hath quickned us together with Christ.* When hee was raised up, all beleevers were raised up together with him, *Ephes. 2. 6.* And when hee ascended into heaven all beleevers ascended with him: and now that hee lives, and sits in heaven, all beleevers live, and sit in heaven with him, doing it in him who is their head. For Christ ascended into heaven, and sits there not as a private person, but as the head of the Church in the name of all the Elect, and therefore that action is to bee accounted theirs. As when an inheritance is given to many brethren in a far countrey, the elder brother goes and is enstated into the possession of it in the name of all the rest: all the rest that are absent, are possessed of the place as well as hee that is bodily present there. It is in this case as it is between the head and the members of the naturall body. Though all the body be under the water, yet if the head bee above the water, wee use to say, that the man is above the water. So though the faithfull bee here on earth, yet Christ their Head being in heaven, they may also bee said to bee in heaven. Thus then the Godly are in heaven because they bee in Christ their head who is in heaven, *Iohn 17. 24.* *Father, I will that they whom thou hast given mee, bee with me where I am.* The which as they shall at last personally and locally be: so also in this sense they now be whilst on earth, as having taken possession, and a seate in heaven in Christ their Head.

2

*Secondly,* in respect of their faith by which they ascend into heaven, and sit there with Christ. That looke, as it is said of God, *Rom. 4. 17.* that hee *calls those*



*those things that bee not as if they were, so likewise the grace of faith it makes things to bee which are not; that is, which are not to sense, and are not seene with the eye of sense, and nature. Therefore Hebr. 11. 1. Faith is the subsistence of things hoped for, and the evidence of things not seene. The grace of faith doth give a nullity to things that are, as namely to the afflictions, miseries, and mortality of this life, it makes these things be as if they were not. It makes afflictions to bee no afflictions, it makes miseries to be no miseries, 2 Cor. 6. 9. 10. As dying, and yet behold we live; as chastened, yet not killed; as sorrowfull, yet alwayes rejoycing, &c. Now as faith gives a nullity to things existent, and makes things which are, not to be: So on the contrary, it gives a subsistence to things not being, and makes those things to bee which are not. Thus did the faith of the beleivers under the old Testament make Christ to be crucified unto them before he was crucified, or come into the world. He was to their faith *A lambe crucified from the beginning of the world*, who was not indeed crucified till the latter end of the world. And thus are we by faith already in heaven, though here yet on earth. This is that, Hebr. 10. 34. *Knowing that you have in your selves a better substance in the heavens.* How could they have that substance in themselves, and in the heavens, when they themselves on earth? By the worke of faith which makes things to come to be already present. A substance in themselves, and yet a substance in heaven, because they themselves already in heaven by their faith. *I live by faith*, sayes the Apostle, and *The just shall live by faith*. A Christian lives by faith, and faith lives alto-*



altogether above in heaven; faith lives alwayes above upon Christ, and with Christ. And therefore a Christian must needs live in heaven, because he lives by that which lives altogether in heaven.

Faith puts the soule in possession of heaven, whilest the body is here on earth. It is with a Christians faith in this case, as it was with *Iacobs* in that, *Gen. 48. 22.* *Moreover I have given unto thee one portion above thy brethren, which I tooke out of the hand of the Amorite with my sword, and with my bowe.* Which is not to be understood of any thing that was past, and already done; but hee speakes prophetically of that which should afterwards bee done by his posterity, which his faith made to him as already done, as if he had now already conquered, and taken possession of it. Hee speaking the language of faith speakes of a thing to be done, as past and done already. So faith gives a man possession of heaven whiles hee is on earth, and so makes him live in heaven whiles he is here on earth.

3 *Thirdly* in regard of their hearts and affections, their loves, delights, and desires. Their hearts and their mindes, their affections, desires and delights are in heaven, and so their Conversation is there. A man is not so much where his body is, as where his heart is. And a mans heart is not so much where his body is, as where his love and affections and desires are. Love and desire carry a mans heart thither where the things loved and desired are. *Where the treasure is, there is the heart, Matib. 6.* Where *N. que enim presentior spiritus noster est ubi animat, quam ubi amat, nisi forte putetur esse magis ubi inuitus tenetur, & necessitate, quam quò sponte fertur, & alacri voluntate, Bern. de dilig. deo. Τοῦτο δὲ ἐκ τῆς τῆς διὰ τοῦ ἐν χρόνῳ ἀγάπης, αἱ τῆς διακρίσεως. Chrysostom. ad Eph. hom. 5.*



the treasure is that is loved and desired, there the heart is that loveth and desireth. A man is not so much said to be any where so much in respect of position of place, as of disposition of affection. And the soule is not where it *lives*, but where it *loves*, yea there it lives where it loves. Thus therefore have the Godly their Conversation in heaven, because they have their hearts there, their affections are raised, and mounted up into heaven, they minde heaven, and heavenly things; their desires, and longing affections are altogether there. So much is here implied in the Apostles opposition. *They minde earthly things, but our Conversation is in heaven.* The opposition one would have thought should rather have runne thus, they minde earthly things. But we minde heavenly things, but in stead of this he sayes, *Our Conversation is in Heaven.* So that to have a mans Conversation in heaven is to minde heavenly things, to have his heart, and affections in heaven. What this Conversation in heaven is wee may see, *Col. 3. 1, 2. Seeke the things that are above.* Above? where is that above? In heaven, *Above in heaven where Christ sits at the right hand of God.* And *verse 2. Set your affection on things above.* Still above, a Christians thoughts and affections are still above, and so he converses above in heaven. Thus had *Abraham* his Conversation in heaven. *Hebr. 11. 10. He looketh for a City that hath foundations, whose builder and maker is God.* How looked he for that City? with much affection and desire, *verse 14. 16. They seeke a Countrey, they desire an heavenly Countrey.* Thus *Abraham* and the Patriarchs had their Conversations in heaven  
N by



by having their mindes after heaven. Excellent is that description of the Church, *Cant. 3. 6. Who is this that comes or ascends up out of the Wildernesse like pillars of smoake?* The World is a Wildernesse, a Christian hee is comming up out of the Wildernesse, he is alwayes ascending up out of the Wildernesse, hee is raising, and lifting up his heart into heaven, and hee *ascends like pillars of smoake*. Smoake we see arises, and ascends in the forme of a pillar, and it goes upward to heaven. So a Christian hath his heart alienated from the World, hee is ever ascending up out of that Wildernesse; and such are the desires, and affections of his heart after heaven, that they ascend up like smoake, like pillars, elations, and liftings up of smoake to heaven. When the Israelites set *Ai* on fire *Iosh. 8. 20. The men of Ai looked behinde them, and they saw and beheld the smoake of the City ascended up to heaven*. So such are the affections and desires of the Godly after heaven, that their affections reeke and smoake, and go up in pillars of smoake to heaven. Now when thus the soule of a man is lifted and carried up into heaven, in his affections and desires; when his heart thus reekes and smoakes towards heaven, then is a mans Conversation in heaven. *Phil. 1. I desire to bee dissolved and to bee with Christ, which is best of all*. Now when a mans heart hath continuall risings and heavings up heavenward, when a mans spirit aspires, breathes, pants after the presence of God in heaven, then a man may be said to have his Conversation in heaven. See *Iacobs* expression, *Gen. 49. 18. O Lord, I have waited for thy Salvation*. It is with Gods people as with waiters:



ters: a waiter he stands without at the gate, or doore of the house, but his heart, his desires are within doores, hee represents to himselfe his being within, his speech, discourse, carriage and behaviour there, and so is within whiles he is without. So is it with godly men, they waite for salvation, waite for heaven, and though yet whiles here they be without, yet in their mindes, affections, & desires they are within.

The woman that *Iohn* saw, *Apocal.* 12. 1. had the *Moone* under her feet. The Godly live above the *Moone*, above all sublunary things. These things are beneath their affections, their affections are aloft above the *Moone*, and they that have the *Moone* under their feet, are in an higher Region than the earth; they have their Conversation in heaven, by having their affections above all earthly things.

Many when they are in the publique assemblies, and at a Sermon hearing the Word, yet they may bee said to have their Conversation in their shops, and in their fields, because their hearts, mindes, and affections be there. So in this case, the Godly may bee said to bee in heaven whilest on earth, because there bee their hearts and affections. The Godly may bee said to bee in heaven whilest they are on earth, as the Israelites were said to bee in Egypt whilest they were in the wildernesse. *Acts* 7. 39. *They returned into Egypt.* I, but they never came backe into Egypt, how then is it said that they returned into Egypt? *They returned*, sayes the Text, *into Egypt in their hearts.* Because their hearts, affections and desires were in Egypt, therefore they are said to returne into Egypt. They returned in  
N 2 their



their hearts, and with their hearts, though not with their feet. So the Godly, though on earth, yet they are in heaven, and have their Conversation there, because they are gone up thither in their hearts and affections. *This People, sayes the Prophet, drawes nigh unto mee with their lips, but their hearts are farre from mee.* So here, on the contrary, This people is farre from mee with their bodies, but their hearts draw nigh unto mee, and are continually in heaven with me.

And as they are thus in heaven by their affections and desires, so unto this head may bee joyned, that they are in heaven in regard of their meditations, and contemplations. Hee that ascends, and frequently goes up into heaven, may bee said to have his Conversation there. Now by meditation a Christian hath his ascensions into heaven, by it he goes up, and there surviewes the joyes and the glories in heaven, and so in that regard hee converses in heaven. *Moses* did not goe bodily and personally into the land of *Canaan*, but yet see *Deut. 34. 1, 2, 3, 4.* *And Moses went up from the plaines of Moab unto the mountaine of Nebo to the top of Pisgah, and the Lord shewed him all the land of Gilead unto Dan, and all the land of Iudah to the utmost Sea, and the South, &c.* And the Lord said unto him, *This is the Land which I sware unto Abraham, &c. I have caused thee to see it with thine eyes.* So that when *Moses* went up into mount *Nebo*, and there saw all the Land to the utmost Sea, hee was in a manner in *Canaan*. Meditation is a mount *Nebo*, and from the top of that *Pisgah* God shewes his people heaven, the glory and

*Amore potes  
ascendere.  
Anima que  
amat ascen-  
dit frequen-  
ter, & currit  
familiariter  
viser per  
plateas coe-  
lestis Ierusa-  
salem.  
August.*



and the joyes of it, and so they converse in *Canaan*, being in that mountaine top. When *Daniel* was in *Babylon*, *Dan. 6. 10.* Hee opened his window in his chamber towards *Ierusalem*, and looked that way, and so in his meditations was in *Ierusalem*, and conversed there whilest he was in *Babylon*: So by meditation a godly heart opens a window towards heaven, and looketh thither, and so converseth in heaven when hee is on earth. A godly man is so conversing in heaven when hee is on earth, as *Paul* conversed at *Colossus* when hee was at *Rome*. How *Paul* was at *Colossus* being at *Rome* we see. *Col. 2. 5.* For though I bee absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the stedfastnesse of your faith in *Christ*. Hee was present with them in spirit, and by contemplation represented unto himselfe the assemblies of the *Colossians*, and beheld their holy order, and rejoyced therein. So the Godly though they bee absent from heaven in their bodies, For whiles wee are in the body, we are absent from the Lord, *2 Cor. 5.* yet in their spirit, that heavenlier and diviner part, they are by meditation ascended thither, and there they behold the face of *God*, and the blessednesse of the *Saints* in glorious communion with him.

Fourthly, they are in heaven here, because heaven is here in them. What shall they have in heaven for the maine and substantials that they have not here? That they have here differs from that they shall have hereafter, not in kinde, but onely in degree. They have the happinesse of heaven here. That they have the happinesse of heaven here will appeare in five things:



I

First, it is a great part of the happinelle of heaven to have the sight of Gods face, *Matth. 18. 10.* In heaven their angels do alwayes behold the face of my Father which is in Heaven. That is a great part of the happinelle of heaven to the Angels, the seeing and beholding of Gods face in heaven. That is to be in heaven, and to have the happinelle of heaven, to behold the face of God and to see him. And so is Christs happinelle after his Resurrection set forth, *Acts 2. 28.* Thou shalt make me full of joy with thy countenance. And thus David sets out the happinelle of heaven, *Psal. 17. 15.* As for mee, I shall behold thy face in righteousness. And so the Apostle sets it out, *1 Cor. 13. 12.* We shall then see face to face. A great part also of the happinelle of heaven is in having fellowship and communion with God. That communion which the Saints have with God in heaven, is the very heaven of heaven, the maine happinelle of heaven. Now this happinelle have the Saints here on earth in their degree. Here they see Gods face. Stephen saw heaven opened, and Christ standing at the right hand of glory; so also do all Gods people with spirituall eyes see heaven opened, and see Gods face, *Matth. 5. 8.* Blessed are the pure in heart, for they shall see God: not onely hereafter, but in this life; not onely shall see God, but do see God. Gods face is to bee seene in his Ordinances. Seeke my face, *Psal. 27.* Lord thy face will I seeke. And as his face is to bee sought, so his face is to bee seene in his Ordinances. See how David speakes, *Psal. 63. 2.* My flesh longeth to see thy power, and thy glory, so as I have seene thee in thy Sanctuary, *3. Iohn 11.* He that doth will  
bath



*hath not seene God*: hee sayes not, he shall not see, but hath not seene. That implies, that good and godly persons they doe see, and have seene God in the Word, Prayer, and Sacraments. Godly people see God, and behold his face, *Apoc. 22. 4. And they shall see his face.* But when is it that they shall see it? Lay the latter end of the former verse to it, *And his servants shall serve him, and they shall see his face.* That is, even then when, and whilst they serve him, even in their services in Prayer, the Word, and the Sacrament. In these holy services Gods servants see his face. And so also they have heavenly and sweet fellowship with God, *1 Ioh. 1. 3. Our fellowship is with the Father, and his Son Iesus Christ. Cant. 1. 4. The King hath brought me into his chambers*: not the King will bring me into his chambers, but he *hath* brought me in. It is spoken of that sweet and secret communion which the Saints here have with God. The publique Assemblies are Gods house, and his Pallace, but Heaven is Gods Chamber. Now the Godly are not onely admitted into the publique Assemblies unto holy duties, but in the publique Assemblies in the duties of praying, hearing, and receiving the Sacrament, God takes them into his Chamber, into Heaven, in regard of that sweet and secret fellowship that he vouchsafes them in holy duties. And so they being in Gods Chamber, in Gods Privy-chamber, in his Bed-chamber, *Cant. 1. 16. Also our bed is green*; where are they but in heaven? They that have their Conversation in Gods Chamber, in his very Bed-chamber, they have their Conversation in Heaven. And thus the Godly here seeing Gods face, here having communion



with God, they have here in degree the happinesse of heaven.

Secondly, the happinesse of heaven stands in the peace of Conscience, and joy in the holy Ghost. This is heaven, and hee that hath this in him hath heaven in him, and hee that hath heaven within him may bee well said to bee in heaven, *Rom. 14. 17. The Kingdome of God, and so the Kingdome of Heaven is peace, and joy in the holy Ghost*: where these are, there heaven is. That looke as on the contrary, where there is an accusing Conscience that fills the heart with fears, affrightments, horror and anguish, there are the very flashings of hell fire, and such a man may be said to bee in hell, in the belly of hell, as *Jon. 2*. so here where there is joy of the holy Ghost, sweet peace arising from faith, and the assurance of Gods love in pardon of sinne, there is heaven; and such a man truly lives in heaven. The joyes of heaven in Scripture are often set forth by a feast, *Luk. 14. 15. Blessed is he that eats bread in the Kingdom of God*. And so the rich man saw *Lazarus* in *Abrahams* bosome, that is, he saw him at the blessed feast in heaven, set at Gods table in an high place next to *Abraham*, as *John* leaned in Christs bosome at the last supper, *John 13. 23*. Thus also is the peace of a good Conscience set forth, *Prov. 15. 15*. by a feast. *A good Conscience is a continuall feast*: what is it to bee in heaven, but to bee as at a blessed feast? At a blessed feast are they that have peace of Conscience, as they are that are in heaven. Here is a sitting, a lying in *Abrahams*, nay in Christs bosome. And therefore wee shall see the same thing spoken of



of peace, and joy in this life, that is, of that peace and joy that is in heaven. What is the peace that is in heaven? At the utmost no more then can bee said of it, then that it is a peace that passes all understanding. And so much is said of the peace of God, and the peace of Conscience that here the Saints have on earth, *Phil. 4. 7. The peace of God that passes all understanding.* This peace they have here transcends all comprehension. No understanding is able to understand the comfort of the peace of a good Conscience, it passes all understanding. A mans understanding can understand great comfort, it must needs therefore bee a great comfort indeed which no mans understanding can conceive. If a man would strive to covet, no covetous man can covet more riches then his understanding can conceive. If a man should strive to bee ambitious; no ambitious man can desire more preferments, and honours, then his understanding can conceive. The conceiving of the understanding is the utmost bounds of all desires. But the peace of God surmounts these bonds, *It passes all understanding.* A man strives to get a good living, to get a good revenue, and maintenance, now I can easily understand how much thou gettest. It may bee twenty pounds, or an hundred, or a thousand, or an hundred thousand by the yeere, I can easily understand all this. Nay if it were as many thousands by the yeere as there bee haire on thine head, which no man hath, yet all this I can easily understand; but now I cannot so much as conceive with mine understanding the worth and happiness of the peace of a good Conscience. This  
passes



passes all understanding, not onely the understanding of men, but the understanding of Angels. Eye hath not scene, nor eare heard, neither have entred into the heart of man the things that God hath prepared for them that love him, 1 Cor. 2. 9. It is spoken not of the joyes of heaven, but of the comforts of the Gospel which it brings to the Conscience, as appears by the context. Now thine eye, sayes *Chrysostome*, hath scene many things, and thine eare heard more then thou hast scene, and thine heart can imagine more then thou hast heard; and yet, neither eye hath scene, nor eare heard, neither can it enter into thine heart to imagine what God hath provided for thee in the peace of a good Conscience. A man may suppose what hee could imagine, hee might imagine a man to have a thousand worlds if there were so many, and to have command over all the men in the world. A man may imagine that hee hath Kings and Princes to serve him, you may imagine a man to live millions of yeeres without sicknesse, without grievances, without any discontent; yee may imagine such a man, but yee can never imagine what is the happinesse and comfort of that man that hath the peace of God that passes all understanding. What now can bee said more of the peace in heaven? So likewise what is the joy that is in heaven, what kinde of joy is it? It is a joy exceeding glorious, an unutterable, ineffable, unspeakable joy. Such is the very joy that Gods people have in this life. There is a twofold joy. A joy of *faith* here, and a joy of *fruition* hereafter. Now as the joy of fruition is glorious, is unspeakable; so is the joy of faith here,



1 Pet. 1. 8. *Yee beleeving rejoyce with joy unspeakable, and full of glory.* What more glorious thing can be spoken of the joyes of heaven? what can a man have in heaven more then glorious joy? more then unspeakable joy? the grace of joy is a glorious joy. They that have glorious and unspeakable joy where live they but in heaven? It is true there is some difference betweene joyes here, and in heaven. Now this joy is *in us*, then wee shall see *in it*, now this joy *enters into us*, then we shall enter into it, *Enter into thy masters joy.* All the difference is onely the measure and the degree, there wee shall have more, but it is all of one kinde. Thus the Saints have heaven within them, and so having the happinelle of heaven here, they have their converse in heaven.

Thirdly, a great part of the happinelle of heaven is in those blessed raptures of spirit, and ravishing extasies that the blessed Saints in heaven have. Whilest they are taken up with the contemplation of Gods infinite wisdom and mercy in Christ they are quite carried out of themselves. The wisdom and mercy of God in Christ shall bee a speciall theme and subject of the meditations and contemplations of the Saints in Heaven unto all eternities. They shall bee taken up with the contemplation of their owne happinelle, now they shall be so taken up with these things that they shall have blessed ravishments of their spirits in these contemplations. That looke as the damned in hell under the sense of present wrath, and in the contemplation and expectation of the eternity of it, and under the feare of future wrath are swallowed up



up in despaire, in horreur and consternation of spirit, a thing that addes extremely to their hellish torments, so there is a thing in the happinelle of heaven contrary to that, and that is incomprehensible glorious ravishments of spirit in the contemplations of their present, and view of their eternall blessednesse. Now even thus have the Saints on earth an happinelle like that in heaven. For the Saints on earth have their raptures, their heavenly extasies, and ravishments of spirit. *Luke 9.29. As Christ prayed, the fashion of his countenance was changed, and hee was transfigured. So Acts 10.9. As Peter prayed he fell into a trance, and saw heaven opened. Nay Paul, 2 Cor. 12.3,4. was rapt, was caught up into the third heavens, caught up into paradise, and heard words which were not lawfull, or possible to bee uttered. A man caught up into heaven, hee is in heaven, and truly converses in heaven. So Apoc. 1. Iohn was ravished in spirit on the Lords day, either in the time of his prayers or meditations on that day. Thus had all these their raptures, and extasies. And though these were all extraordinary cases, and not common to all Gods people, yet are not the godly without raptures of spirit in their kinde. They have their spirituall transfigurations, and in their prayers and meditations when they have their hearts in speciall manner enlarged, they have their spirits rapt and caught up into the third heavens, and there have sweet and comfortable converse with God above. Hee that knowes what speciall enlargements of heart are in holy duties, knowes better by experience what these ravishments meane, then any man knowes how to expresse them.*

Fourthly,



Fourthly, it is a great part of the happinette of heaven, that there the Saints live separated from all evill, and wicked. company. There the Wheate is separated from the Chaffe, there the Sheepe are separated from the Goates. To live and converse in the company and society of wicked and ungodly men, and to see their filthy Conversation, their conversation in hell, it is a little piece of hell, it is a living in the suburbs of hell. It is to a godly heart, a kinde of hellish torment. 1 Pet. 2. 7, 8. *Vexed his righteous soule from day to day*, vexed, or tormented. It is the same word that is used of the rich man being in the torments in hell, *Luke 16*. But whether a man bee tormented or not, it is the having of a mans conversation in hell, to live familiarly and to converse in inward familiar society with ungodly and prophane persons. To be all one with them, and to take delight in their company is for a man to have his conversation in hell. To have ones conversation in drunken houses, with drunken persons, to have ones conversation with swearers and godlesse persons, what is it better then conversing in hell? Now this is an happinette in heaven, that there a man is separated from all familiarity, company, and society of ungodly ones. There is no *Canaanite* in that house of the Lord, there is no hurtfull beast in that mountaine of the Lord. And this is a great part of heavens happines. It is to live in heaven to live separated from wicked ones. And thus here have the Godly their conversation in heaven, by living separated from ungodly ones in the world. Though this separation bee not a *locall* separation, yet it is a *morall* separation, a separation  
on



on in manners, in affection, in society, and this morall separation prepares for that locall separation. And thus are Gods people in a manner in heaven, and have their Conversation there by not having conversation and society with such as have their conversation in hell. It is in heaven to live separated from evill ones.

5

Fifthly, it is a great part of the happinesse of heaven, that there a man hath sweet and comfortable society with the Saints of God. This is made a great happinesse of heaven, *Matth. 8. 11. Many shall come from the East, and the West, and shall sit downe with Abraham, Isaac, and Iacob in the Kingdome of God.* There the Saints of God shall have blessed society each with other, shall rejoyce together in communion each with other. There shall be an happinesse not onely in communion with God, but also in communion with the Saints. And it is an unspeakable sweetnesse that shall arise from the society of the Saints in heaven. This happinesse and comfort have the Godly here now begun on earth. It is an heavenly contentment, an heavenly delight that they have in, and from the society of Gods people. *All my delight is in the Saints upon earth, Psal. 16. 3. I am companion of all them that feare thee, Psal. 119. 63.* Thus by delighting and rejoycing themselves in the society of the Saints, sorting with them, and conversing with them in the duties of the communion of Saints they doe live in heaven, and have their Conversation there. It is to have ones Conversation in Heaven to have conversation with the Saints in the duties of their communion.

*Fifthly,*



*Fifthly*, the Godly live in heaven whilest they are here, because whilest they are here they live as the Saints, and Angels in heaven doe. They live in holinesse and in obedience to God as the Saints and Angels in heaven do, *Thy will bee don in earth as it is in Heaven*, now they that live holily, and obediently on earth they doe Gods will on earth as it is in heaven, and they that doe Gods will on earth as it is in heaven, they live as they doe that be in heaven, and they that live like the spirits in heaven they have their Conversation in Heaven. They may truly bee said to have their Conversation in Heaven that live an heavenly life, and they live an heavenly life that live an holy life. What bee the men that be in heaven? All men that are in heaven are Saints, holy persons. Now then when men bee Saints they be Inhabitants of Heaven. The Apostle makes a distinction of bodies, *I Cor. 15. 40. There are celestiall bodies, and bodies terrestriall.* So I may say, there are celestiall hearts, and there bee heartsterrestriall. Now when men have holy hearts, set upon holinesse, sanctified spirits, and lifes conformable to Gods will and truth, such holy hearts are heavenly and celestiall hearts, and when men have celestiall spirits then they live in heaven. A maine thing in heaven is the perfection of holinesse, that there the Saints shall bee perfectly holy. Now therefore the more holinesse wee have, the more wee are in heaven. The way to live in, and to converse there now, is to live an holy life. *Saints on earth*, as *David* calls them, *Psalm 16.* are already Saints in Heaven, Saints that have their Conversation there. The Turkes if they see a mad  
man,



*man*, they honour him as a *Saint*, and judge him a *Saint*; as one that hath his minde abstracted from, and elevated above things below, as one who in his spirit converses with God. But many amongst us are in another extreme. If wee see a man a *Saint*, one of an holy godly life, wee count him a *mad man*. Turkes honour mad men under the notion of Saints, wee hate and despise Saints under the notion of mad men. But let men despise holinesse, and scorne Saints as they please, yet hee that will goe to heaven hereafter must live in heaven now; and hee that will live in heaven now, must live an holy, a godly and obedient life to God. This is to have our Conversation in Heaven to have such a Conversation as that, *Phil. 1. 27. Let your Conversation be as becomes the Gospell*, then is our Conversation such as becomes the Gospell, when such as, *1 Pet. 1. 15. But as hee that hath called you is holy, so be ye holy in all manner of Conversation*. The Gospell is from heaven, it tends to heaven, an heavenly Conversation therefore becomes it. An holy Conversation is an heavenly Conversation, an holy Conversation is a Conversation in heaven.

*Use. 1.*

As then we would approve our selves true Christians indeed, so let us thus have our Conversations in heaven; let us live above, let us live on high. If a Christian have his Conversation in heaven, as wee would shew our selves to be true Christians, so labour for a Christians Conversation. A Christians Conversation is a Conversation in Heaven, and when wee have our Conversation there, then wee may truly say, wee are Christians. How can we



wee say that wee are Christians, it wee have not a Christians Conversation? And how can wee say that wee have a Christians Conversation when we have not our Conversations in Heaven, where all true Christians have their Conversation? How can we say that wee have a Christians Conversation, whilst our conversations are on earth? Vp therefore, up into heaven, live and converse there. *Volemus sursum*, let us fly upward, as *Augustine* somewhere reports that his mother *Monica* said in a kinde of trance when shee was neere her death. And there be divers reasons to perswade, and presse us to it.

First, there is nothing that a Christian hath, that is worth the having, that he hath as a Christian, but it is in heaven. Houses, lands, possessions, goods, riches, honours, these men have not as Christians, but as men, these are common to heathen with Christians, but there bee many excellent things that belong to Christians as Christians, and all these things are above in heaven. Our Father is in heaven, *Matth. 6. Our Father which art in Heaven.* Our mother in heaven, *Gal. 4. 26. But Ierusalem which is above is free which is the mother of us all, Hebr. 12. 22. The heavenly Ierusalem.* Our elder Brother and Head is in heaven, *Ephes. 1. 20. Hee raised Christ from the dead, and set him at his owne right hand in heavenly places.* Our Countrey is in heaven, *Hebr. 11. 15. If they had beene mindefull of that Countrey from whence they came, they might have had opportunity to have returned; but now they desire a better Countrey, that is, an heavenly one. Our Inheritance is in heaven,*

Πάντα ἡμῶν  
ἐν οὐρανοῖς,  
καὶ σωτήρ, καὶ  
πόλις, καὶ ὁ πᾶς  
ἀνείποιος.  
Coryst. in  
Philip. 4.  
Rom. 13.

I

A Pet



*1 Pet. 1.4. To an Inheritance reserved in heaven for you. Our mansion house is in heaven, 2 Cor. 5.1. We have a building of God, an house not made with hands, eternall in the heavens. Our substance is in heaven, Hebr. 10, 34. Yee have in Heaven a better, and an induring substance. Our hope is in heaven, Col. 1.5. For the hope that is laid up for you in Heaven. Now if all these bee in heaven, where should we be but in heaven also? All these in heaven, and what then should our hearts bee out of heaven? Our head, our house, our hope in heaven, where should our hearts bee but where our head is, where our house, and our hope is? Since all these in heaven, Lift up your heads yee everlasting Gates, mount up your hearts and your affections into heaven, and have your Conversations in heaven by having your hearts there.*

2

*Secondly, it is an excellent preservative to save a man from the sinnes, and corruptions of the times hee lives in. Noah lived in corrupt times, and yet was a just and an upright man in those times. How came hee to save himselfe from the corruptions of those times? The text sayes, Gen. 6. that Noah walked with God. God hee is in heaven, hee that walkes with God hee converses in heaven, and so Noah by having his Conversation in heaven saved himselfe from the corrupt conversations of the men on earth. What a number of those that professed themselves Christians in the Apostle Pauls time, did live like Epicures, that made their belly their god; minded nothing but earthly things, as appears in the verses before this Text. Now why was not the Apostle and the rest of the faithfull carried*



ed away with the streame of those times? The reason was in this, *But our Conversation is in Heaven*, wee live not as they, wee are not corrupted, and infected with their manners, for our Conversation is in Heaven. And so they having their Conversation in Heaven were saved from the infection of those belly-gods, and mucky companions, that had their hearts and mindes on the mucke of the earth. As in a common contagion of pestilence when the very Aire is infected, if a man could live in the upper region of the Aire, hee would bee above the reach of the infection; so when there be infectious pestilences of heresie, idolatry, ungodlinesse, and licentiousnesse reigning in the world, if a man have his Conversation above in Heaven hee lives in a region free from those infections, and so is preserved. As on the other side, when a man hath not his Conversation in heaven, he is in danger to bee carried away with any errour, or corruption whatsoever. When Antichrist was to come into the world, he should corrupt the Doctrine of the Gospel, hee should corrupt Religion and worship; hee should set up idolatry, and all that was naught. And yet as vile corruptions as hee should bring in, there were a number of people that should receive him, and swallow all his corruptions, should yeeld to all his idolatries and embrace his religion. Well, but what kinde of people should they bee that should doe it? See *Apoc. 13 8. And all that dwell upon earth shall worship him*, that is, All such Christians as had not their Conversations in Heaven, but on earth, that were worldly earthly hearted people, they should receive Antichrist, and his religion,

O 2



gion, and turne idolaters thicke and threefold. So that an earthly hearted Christian, that is *a dweller on earth*, and hath not his conversation in heaven, hee is in preparation for any religion. Come what will come, hee is ready to be any thing, to doe any thing; come Popery, come Idolatry, come Antichrist, come any thing, nothing comes amisse to such an one. Hee that dwels on earth will worship the beast, and will doe it without any great reluctance too. Wee see there, *verse 7.* that Antichrist makes warre with, and persecutes the Saints of God: And what was the quarrell? because they would not receive Antichrist, and his religion. But how came it about that they were thus preserved from worshipping him, and receiving his religion? That we finde *verse 6.* *They dwelt in Heaven*, they had their Conversation in heaven, they were an heavenly minded people, and so the Antichristian pestilence could not fasten upon them. But all *that dwelt on the earth* worshipt him. An earthly hearted man is a fit piece of timber to bee framed to any thing that is naught: yee may hew a Papist, an Idolater, a superstitious sot out of him He will be any thing before hee will loose any thing. It is a very heavy, sore, and sad judgement of God to bee given up to embrace Antichrist, *2 Thess. 2. 11, 12.* *For this cause God shall send them strong delusions that they should beleeeve a lie, that they all might bee damned.* See how Solomon speakes of a whore, *Eccles. 7. 26.* *I finde more bitter then death the woman whose heart is snares and nets, and her hands as bands: who so pleases God shall escape from her, but the sinner shall bee taken by her, & Prov. 22. 14.*

The



*The mouth of a strange woman is a deepe pit, hee that is abhorred of the Lord shall fall therein.* When a man is given up to the love of a whore, it is a signe that hee is abhorred of God, and that therefore God lets him fall into that deepe pit to breake his necke; and on the contrary a mercy of God for a man to escape that ditch. So it is a speciall mercy of God to be saved, and preserved from the whore of *Babylon*, as to be given up to the embracements of that whore, it is a sad signe that God abhorres a man, and precipitates him into that deepe pit, to breake his necke. It being so sad a case, it concernes every man to looke well about him, that hee may be preserved from that danger. Lo then here is a speciall preservative; dwell not on earth, dwell and converse above in heaven, and this will preserve thee from falling into that deepe and dangerous ditch.

*Thirdly*, every man sayes hee would faine live in heaven for ever, and have his habitation there for ever. Now then, as wee desire to live in heaven for ever, so now have wee our conversation in heaven here. Here be two things in this text, here is *A conversation in heaven*, and *An expectation of a Saviour from heaven*. And first a conversation in heaven before an expectation of a Saviour from heaven. Many professe an expectation of a Saviour, and so of salvation from heaven, but in the meane time have no regard to a conversation in heaven. Now in vaine is a mans expectation of a Saviour from heaven, who hath not his conversation in heaven. The conversation in heaven is the comfortable ground of the expectation of a Saviour from heaven;

O 3



ven ; for marke the words, *From whence* we looke for the Saviour. The Saviour is not onely looked for, but marke *from whence* he is looked for. From whence then is he looked for ? *from heaven*. I but from what heaven ? Our conversation is *in heaven*, *from whence* we looke for the Saviour. Therefore the expectation of the Saviour is onely from that heaven in which a mans conversation is. So that if no conversation in heaven, then no good ground for a man comfortably to expect Christs comming from heaven, because by the context it appeares, that they onely can comfortably expect Christs comming from heaven, who have first had their Conversation in that Heaven from whence they expect him a Saviour. So then either have thy conversation in heaven, or else from that heaven thou canst not looke for a Saviour, nor in that heaven have salvation. A sure thing it is, that hee that hath not his conversation in heaven here, shall never have his habitation there hereafter. And as sure it is, that every one that truly desires to have his habitation in heaven hereafter, now here already hath his conversation there. If we have not our conversation in heaven now, how appeares it that we have a desire indeed to live in heaven hereafter ? If yee have a true desire to live in heaven hereafter, why then make yee not all the haste ye can to bee in heaven now ? As *Ioshua* speakes to them, *Iosh. 18. 3.* *How long are yee slacke to go to possesse the land which the Lord God of your fathers hath given you ?* So I say, if yee have any minde in good earnest to dwell in heaven for ever, how long are you slacke to take possession of heaven now, why are ye



ye not in it already? why are ye so long out of it? why have ye not your conversation there, where ye professe ye desire to have your habitation for ever? That man hath no true desire to heaven that doth not now converse in heaven. No conversation in heaven now, no habitation in heaven hereafter.

*Fourthly*, It is a sweet and comfortable evidence that wee are risen with Christ when our conversation is in heaven. There be many that goe for Christians, that are no better then Christians underground, that are dead and buried, that have no life in them, were never raised with Christ. And there is not a surer evidence of it then this, that they have not their conversation in heaven, for they that are risen with Christ are ascended into heaven, and converse there in heaven where Christ is, *Coloss. 3. 1, 2.* *If ye be risen with Christ seeke the things that are above, where Christ sits at the right hand of God, set your affections on things above:* that is, If ye be risen with Christ, set your affections above; for those words, *If ye be risen with Christ*, have reference also to the words in the second Verse. As if hee had said, yee can never set your affections above, nor seeke the things above, unless yee bee risen with Christ; you must first bee risen with Christ before you can have your conversation in heaven. And if you doe once set your affections above, and so have your conversation in heaven, then yee give a good evidence that yee are risen againe with Christ. So that a man that hath not his conversation in heaven, by having his heart and affections raised up into heaven, hee is like to that *Demoniacke, Marke 5.* that had his dwelling

O 4

and



and his conversation amongst the graves and sepulchres. An unraised Christian is still in the grave, and a man that hath not his conversation in heaven is an unraised Christian, hee is not risen with Christ. The Apostle tels us that a true Christian must *bee planted into the likenesse of Christs Resurrection; Rom. 6.5.* They that bee spiritually raised, must be raised like as Christ was raised. A resurrection that is not in the likenesse of Christs Resurrection is not to bee trusted to. Some are raised onely in the likenesse of *Samuels* resurrection: it was not *Samuel* himselfe, but onely a spirit which the witch of Endor raised in the likenesse of *Samuel*. Divers seeme to bee true Christians, as if they were raised from the dead, but they are no better then hypocrites in the likenesse of true Christians. Some are raised in the likenesse of *Lazarus* his resurrection. *Iohn 11.44.* hee was indeed raised, but yet hee was to die againe. Too many rise in the likenesse of his resurrection, of whom it may be said, cleane contrary to that which the father spake of his prodigall sonne, *Luke 15.32.* *This thy brother was dead, and is alive againe:* but of them, These were alive, and are dead againe. Such is the resurrection of Apostataes, and back-sliders. But now a man that would bee raised aright, must bee raised in the likenesse of Christs resurrection, hee must bee raised like as Christ was raised. How was that? *The third day hee rose againe from the dead, he ascended into heaven.* Christ after hee rose from the dead, hee ascended up into heaven, and hath his abode there. So a man that is raised in the likenesse of Christs Resurrection must doe, hee must



must rise and ascend into heaven. Then a man is planted into the likenesse of Christs Resurrection, when hee ascends into heaven, then hee is ascended into heaven when hee hath his conversation in heaven. And so a man that hath his conversation in heaven is planted into the likenesse of Christs Resurrection, and hath also thereby a comfortable evidence that he is risen with Christ. For indeed none can rise in the likenesse of his Resurrection, but those that are raised by the power of his Resurrection.

All this therefore considered, bee wee stirred up to approve the truth of our Christianity by the heavenlinesse of our Conversation, by living now where wee desire to live for ever hereafter, by living like *Daniel*, Saints, *Dan. 7. 18*. Like the *Saints of the high ones, or high things, or places*. What should the Saints of *high things* doe, minding these *low things* here on earth? What should the Saints of the *high places* doe conversing in these *low places* on earth? Some *low thought* as of the earth, becomes not the Saints of the *high places*. Saints of the high places should have their conversation in high places. There should be a suiteablenesse betweene mens conditions and conversations. If God have called them to the *high calling of God in Christ Iesus*, *Phil. 3. 14*. If he have called them to bee of the *Saints of the high places*, then let them live on high, and have their mindes and affections on high: let them have their conversation in high places. Indeed in one sense it is a sinne to be high minded, and it is forbidden, *Minde not high things*, *Rom. 12. 16*. but in this sense it is a  
 vertue



Bonum est  
sursum ba-  
bere Cor,  
non tamen  
ad seipsum,  
quod est su-  
perbia, sed  
ad Deum  
quod est o-  
bedientia.  
Prosper,  
sent.

Ponam se-  
men tuum  
quasi pul-  
verem ter-  
ra, &c.  
Infra deus  
jabet Abra-  
hamum nu-  
merare stel-  
las, Illic igitur poster-  
itatem A-  
brahe com-  
parat stel-  
lis, & lu-  
minibus cœ-  
li; hic au-  
tem pulveri terræ. Significatur autem his similitudinibus duplex  
Abrahe posteritas, una terrena, & corporalis, Altera cœlestis, spiritua-  
lis & aeterna. Luther. in Gen. 13.

vertue and a grace to bee high minded, and wee are  
commanded to doe it, *Col. 3. 2. Minde the things  
above*, minde high things. It is the same word that  
is used in the Verse before this Text, *which minde  
earthly things*. Though wee may not bee proudly  
high-minded, yet wee may and must bee heavenly  
high-minded. Such an highmindednesse will prove  
us to bee right bred Christians indeed. Wee shall  
finde that God twice promises *Abraham* the multi-  
plication of his seed: once *Gen. 13. 16. And I will  
make thy seed as the dust of the earth, so that if a  
man can number the dust of the earth, then shall thy  
seed also bee numbered*. And againe, *Gen. 15. 5.  
Looke now towards heaven, and tell the Starres,  
if thou be able to number them, and he said, so shall  
thy seed bee*. In the first place hee compares *Abra-  
hams* seed to the *dust of the earth*; in the last to  
the *Starres of Heaven*. Luther from thence ob-  
serves the shadowing out of the double seed of  
*Abraham*; one earthly and bodily, another spi-  
rituall and heavenly. And indeed the Scripture tels  
us of a double seed of *Abraham*, *Rom. 9. 7, 8. The  
children of the flesh, and the children of the promise*.  
The children of the flesh, haply shadowed out by  
the *dust of the earth*; the children of promise, by  
the *Starres of Heaven*. Now sure it is, that wee  
cannot bee children of God, except wee bee chil-  
dren of *Abraham*. If wee bee children of *Abra-  
ham*, wee are sure to bee heires, *Rom. 4. 14, 16. All  
Abrahams* seed are not children and heires, *Rom. 9.*



How may a man know whether hee bee of those children of *Abraham*, that shall bee heires? By this, if hee be of the seed that is like to *the Starres in Heaven*. That seed that is like the dust of the earth, that Christian that is but carnall and earthly, hee is not a childe of *Abraham* that shall bee an heire: but that seed that is like the Starres of heaven, such Christians as are spirituall and heavenly, they shalbe heires, because they are the right bred seed of *Abraham*. The Saints, *Dan. 7. 18.* are called *The Saints of the high places*. And so *Dan. 8. 10.* they are called *The Host of Heaven, and the Starres*. They are Saints of *high places* indeed, when they are *Starres in Heaven*, and the *Host of Heaven*. Now when wee are Starres in Heaven, then indeed wee are the right seed of *Abraham*, true Christians indeed. But now, when are we *Starres in Heaven*? Then when wee have *our Conversation in Heaven*. Men that have their Conversation in Heaven, they are Starres in Heaven, the glistering lamps and lights of Heaven, that shine as lights in the midst of a crooked Generation, *Phil. 2. 15.* they are the Host of Heaven. And they that are Starres in Heaven, they are the true Christians indeed, the right seed of *Abraham*: looke upon the Starres, so shall thy seed bee. What comfort is there in being the *dusty seed* of *Abraham*, as now all the reprobate cast-away Iewes are at this day? but to bee the *Starry seed* of *Abraham*, that is honour and comfort indeed. And then wee are the *Starry seed* of *Abraham*, when wee bee *Starres in Heaven*, when we have *our Conversation in Heaven*.

But how then may one come to have his Con- *Quest.*  
ver-



versation in heaven, what must one doe, that hee may converse in Heaven?

*Answ.*

If a man would have his conversation in heaven he must doe these things:

1

*First*, hee must get his heart loose from the world, and worldly things, a man must get his heart weaned from the world, *Psal. 131. 2. I have behaved my selfe as a childe that is weaned of his mother, my soule is even as a weaned childe.* Hanna had vowed *Samuel* unto God, that he should have his whole converse in and about the Tabernacle in *Shiloh*. But yet she brought him not presently thither, but she first weaned him, *1 Sam. 1. 22. Hannah said, I will not goe up untill the childe bee weaned, and then I will bring him up that hee may appeare before the Lord, and there abide for ever. And verse 24. When she had weaned him, she tooke him up with her, and brought him unto the house of the Lord in Shiloh.* Ill would *Samuel* have abode at *Shiloh*, and have had his conversation there with *Eli*, if he had not beene weaned from his mothers breast. If a man sometimes doe chance to make a step up to heaven, yet if he be not weaned from the world, he will never long abide there, nor have his converse there, his heart will bee hankering and lingering after the worlds breast, he will quickly come down again, that he may be sucking that milk. The Apostle compares the love, cares, and thoughts of the world to weights, *Hebr. 12. 1. Let us lay aside every weight.* They are weights that hold, and keep down the heart from rising up to heaven, or plucke down the heart from heaven, if it bee raised up towards heaven. A man that will have his Conversation in  
heaven



heaven must first have his heart lifted, and raised up into heaven, it must first *bee* there before it can *converse* there. Now how can the heart lift and raise up it selfe into heaven, if it be clogged with a company of weights; if it could raise it selfe upwards, yet these weights would soone pull, and weigh it downe againe. An Eagle *flies towards heaven*, *Prov. 23. 5*. But if an Eagle had weights fastened to her legges, shee could not fly at all, much lesse towards heaven. If therefore we would converse in heaven, wee must first soare up into heaven; and if wee would mount, and fly up into heaven, we must first get loose from these weights, get our hearts loose and free from the love and cares of this world. Yea these are not onely weights, but they are as birdlime to those wings upon which wee should mount up to heaven. Worldly things are entanglements, *2 Tim. 2. 4*. *No man that worketh entangles himselfe with the affaires of this life.* A bird that is entangled with a snare, that is entangled with lime-twigs cannot flie up aloft; and the love and cares of the world doe entangle the spirit of a man, so as he cannot raise it up into heaven. And hee that cannot raise up his heart into heaven, cannot have his conversation there. First, get wee our hearts to bee estranged from the earth, and then wee shall the more willingly converse in heaven. That man will hardly come to live in the countrey, to have his abode and conversation there, that hath not first weaned himselfe from the city, so long as his minde is to the city hee will hardly like to lead a countrey-life. When once *David* had got his heart off from the world, see how



how spiritually and heavenly minded hee was, *Psal. 119. 19, 20. I am a stranger in the earth*, hee had alienated his heart and estranged his affections from the world, and see what followes, *Hide not thy Commandements from mee, my soule breakes for the longing that it hath unto thy judgements at all times.* We see the Patriarchs were heavenly minded persons, had their conversation in heaven, *Hebr. 11. 16.* Their mindes were upon an *heavenly Countrey*, but yet first, *verse 13. They confesse they were strangers and pilgrims on earth.* They had estranged their hearts from this world, from the earth, and so made way to have their conversation in heaven.

2. *Secondly*, yee must do as our Saviour prescribes, *Matth. 6. 20. Lay up treasures in heaven.* Make heavenly things your treasures, hoard up there, and lay up there as much as may bee, and then yee shall soone have your conversation there. Then the conversation is in Heaven, when the heart and affections are in heaven, as wee saw before. The way to have the heart in heaven, is to have the treasure there, *Matth. 6. 20, 21. Lay up your treasure in heaven; for where your treasure is, there will your hearts be also.* As if he had said, Get your treasure into heaven, and you shall easily get your hearts into heaven; for if the treasure bee once in heaven, the heart will soone bee in heaven too; for the heart and the treasure will bee undivided. What is the reason that many have their conversation on earth, but because they lay up their treasure on earth, and they make these earthly things their treasures? So if treasure were laid up in heaven,  
and



and heavenly things made our treasure, our conversation would bee in heaven, for the heart would follow and runne after the treasure. Make Christ thy treasure, make him the welbeloved of thy soule, make him the pearle of great price, prize him so as to count all earthly things as dung and drosse to him, and Christ in heaven being made our treasure will draw our hearts up into heaven. And when the heart is drawne up into heaven, the conversation is there. Looke where the Loadstone is, that way it drawes the iron. If the Loadstone bee beneath, it drawes the iron downward; if it bee above, it drawes the iron upwards. Pitch our Loadstone in heaven, make Christ our Loadstone, and then our hearts will up apace into heaven, as mens hearts goe so fast downwards, because their Loadstone is in the earth.

*Thirdly*, he must get an intrinsecall principle of grace into his heart, that may bee continually lifting, heaving, and raising the heart upward, and heaven-ward. Heavy things they naturally affect to descend and to goe downward, because they have an intrinsecall principle of nature that inclines them to descend. And light things, they naturally affect to ascend, and go upwards, because they have an intrinsecall principle that carries them that way. Now a man that would have his Conversation in Heaven should get such an inward principle of Grace into his heart, that should bee carrying the heart still upward. A man must get a sanctified frame of heart, that so the naturall bent of his spirit may bee to heaven-ward, to bee heaving, and lifting upwards, *Psalm. 25. 1. Unto thee, O Lord,*  
de



*doe I lift up my soule.* By that phrase is expressed the strange desires of a servant to his wages, *Deut. 24.15. Thou shalt give him his hire, for he sets his heart upon it, or hee lifts up his soule unto it.* Looke now how a servants heart is lifted up to his hire, how hee sets his heart upon it, how his minde runnes upon it, so such a frame of spirit should a man get, that his heart should bee lifting up it selfe to God, and Christ, and heavenly things, that though a man may have some diversions, and some occurrences that may put his heart off heaven for a time, yet those diversions no sooner over but a mans heart should bee upon heaven againe, and never well but when it is set that way. The needle of the Compasse being once toucht with the Loadstone, though by some violent shaking it may bee carried to this and to that point of the Compasse, yet if once that violence cease, it ceases not till it turne to the North-point, and rest there. So if once a man had his heart toucht with Christ, though a man may have troubles, and distractions by reason of secular employments, yet the heart would quickly be upon heaven againe, and not bee at rest till it were pitcht that way againe. Get therefore a sanctified frame of heart, and then thou wilt bee thinking of heaven, minding of heaven, talking of heaven, trading for heaven; yet that will make thee use thine earthly calling with an heavenly minde, that what ever thine employments be, yet thy minde shall bee running on heaven, and so thy Conversation shall bee in Heaven. There is a great deale of difference betweene heavenly thoughts that may bee cast into a mans heart, and heavenly



heavenly thoughts that breed in, rise, and spring out of a mans heart. A man may have heavenly thoughts cast in his heart, and yet not have his Conversation in Heaven. Many a worldly man may have thoughts and mindings of Heaven, throwne or cast into his heart, GOD may cast such thoughts sometimes into his heart: and it may bee a good sermon may so farre worke upon him as to put some thoughts of Heaven into him, but all this while this is no Conversation in Heaven: these are but thoughts *in their hearts*, but not thoughts of their hearts. But now when such thoughts are thoughts *of the heart*, they are bred in the heart, and the heart it selfe raises them and brings them forth, then in such thoughts a man hath his Conversation in Heaven. Now then onely doth the heart breed and raise such thoughts of it selfe, when the frame of it is sanctified, when there is a principle of Grace in it. The fire that is come downe from Heaven burning in it causes heavenly thoughts to ascend like pillars of smoake. Fire doth not more naturally cause smoake to arise, and ascends upwards towards Heaven, then Grace in a sanctified heart causes the thoughts of it to make ascensions into Heaven. When a man hath a sanctified frame of heart, what ever hee is doing, what ever his employments, what ever his discourses are, still hee is minding Heaven. That looke as it is with a man that hath a  

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worldly



worldly frame of heart, so soone as hee wakes in the morning, presently before his eyes bee well open, hee is thinking of the World; when hee eates and drinks, still the World is in his minde, when hee walkes, rides upon the way, still his minde is upon his penny, upon his profit; yea when hee sleepe, hee dreames of the World, and of his game: let him bee at his prayers, yet in prayer his heart is upon his Shoppe, his Customers, his Market, his barnes, and his sakes; let him bee at a Sermon, where hee seemes to sit very attentively, and yet then his heart goes after covetousnesse, *Ezek. 33.31*. Let him come to the Lords Table, yet there the World, and his heart cannot sunder. Now what is the reason that this man so truly hath his Conversation in the World, hath his thoughts thus continually upon the World? Because hee hath a worldly frame of heart, and the frame of it being earthly, these earthly vapours breed out of it, and it is restlessly raising these earthly muddy thoughts. So now in this case, if a man once have a sanctified frame of heart, that would thus breed heavenly thoughts, that what ever hee were about, yet his thoughts would bee upon and in Heaven. When hee awakes in the morning, hee would awake as *David* did, *Psalme 139.18*. *When I awake I am still with thee*: so soone as mine eyes are open, mine heart is in Heaven with thee; **G O D** and Heaven are first in my thoughts  
so



so soone as I awake. *David* thoughts lookt up to Heaven and to G O D next his heart. When hee sits at table to eate and drinke, hee hath some such thought as that, *Luke 14 15. Blessed is hee that shall eate bread in the Kingdome of God.* When hee lies in his bed, and it were time hee were at his rest, Hee prayes in his bed, *Psalm 6.6.* Hee meditates of Heaven in his bed, *Psalm 16.7.* Hee conferres in his bed, *Deut. 6.7.* Hee sings in his bed, *Psalm 149 5.* When hee is in the workes of his calling, in the employments of the World, even when at the hottest, yet his heart hath its lookes to Heaven, hee hath an eye still to Heaven, *Psalm 123. 1, 2. Unto thee I lift up mine eyes, O thou that dwellest in the Heavens, behold as the eyes of servants looke unto the hand of their masters, and as the eyes of a maiden unto the hands of her mistresse, &c.* I know the Text hath another sense, I doe onely allude to it. Yee shall see Ladies Waiting-gentlewomen, and maids, they waite on their Ladies with their worke in their hands, they are following their worke, but yet ever and anon they are casting their eyes to their Ladies, and still as they are working, have an eye to them: so it is with a man that hath a sanctified gracious frame of heart, hee is following his earthly and worldly busineste, but yet ever and anon hee is lifting up his eyes, and heart to G O D in the Heavens, still his heart is looking that way, as *Daniel in Babylon*



*bylon* opened his window, and looked towards *Iernsalem*. And as an earthly man in an heavenly businette of prayer, hearing, and receiving the Sacrament will have an earthly, so hee in an earthly businette, in his shop, in his field, at his plow, will have an heavenly heart, and so converses in Heaven in the very heate and middest of secular imployments. Such a man as hee rides by the way, as hee walkes with company will have conference, and discourse that shall evidence an heart in Heaven. Yea an heart sanctified hath such a bent towards Heaven, that his heart is in Heaven, in his very sleepe that hee often hath sweet dreames of Heaven, and things belonging to Heaven. Thus if a man get once such a sanctified frame of heart, hee shall be sure to have his Conversation in Heaven.

*Use 2.*

Secondly, this serves to condemne two sorts of persons, and convinces them to bee no true Christians indeed.

*1.*

*First*, It shoales out all prophane, irreligious, unholy persons from being true Christians. Wee have a great many that live like heathens, prophane swearers, neglecters and contemners of holinesse, and all holy duties of obedience, drunkards, uncleane persons, and the like; and yet these would thinke themselves much wronged if a man should call the truth of their Christianity in question. Well then, put it upon this triall, try them by a Christians Conversation. Hee that  
is



is a Christian is of a Christians Conversation. Hee that is of a Christians Conversation, hath his Conversation in Heaven. Now I appeale to such mens Consciences whether their Conversation bee in Heaven or not, whether they live with such holinesse, and obedience for the kinde of it, as the Saints in Heaven doe. Thou hast a swearing, an uncleane, an adulterous Conversation, a drunken Conversation, thou hast thy Conversation amongst godlesse prophane persons, thy Conversation in Alehouses, Whorehouses, and such like. Now I say, let such mens owne Consciences judge whether such a Conversation bee a Conversation in Heaven. Surely such a Conversation is rather a Conversation in Hell. Cursing and blaspheming is the course of the damned in Hell. Thy Conversation is as farre from being in Heaven, as Hell it selfe is from Heaven. A Christians Conversation is in Heaven, therefore they are no true Christians that have their Conversation in Hell. What is living unholy, uncleanelly, drunkenly, vitiously, but living hellishly? Therefore such mens owne hearts must needs tell them that they are as farre from being true Christians, as they are from having a Christians Conversation.

*Secondly,* It shoales out all earthly worldly hearted persons, such as minde earthly things from the number of true Christians.



There are a number of errant earth-wormes, muddy dirty Worldlings, who minde nothing but earthly things, and because they are not so prophane, and vitious persons as the former, and because it may bee they frequent publique Duties of Worship, and performe some in private too, and have a forme of Godlinesse, therefore they all to be-Saint themselves, and make no question but they are excellent good Christians. The Apostle in the former verse speakes not onely of voluptuous belly-gods, but of such as *minde earthly things*, and hee opposes a Conversation in heaven, not onely to a voluptuous Conversation, but to the minding of earthly things. So that a minder of earthly things is as farre from a Conversation in heaven, as hee that is a voluptuous belly-god. And marke that hee sayes of them both, that their end is damnation. Not onely whoring, drunkennesse, and gluttony, but minding of earthly things will also damne a mans soule, and bring him to hell too, as well as they. So that minders of earthly things are no better Christians then they. Outward formalities of Religion may stand well enough with earthly-mindednesse, and men may goe to hell with both. Well, but yet these will needs bee true Christians, there is no remedy; let them therefore bee put to the triall. A true Christians Conversation is in heaven, if then they bee true Christians, then is their Conversation there also.

But



But where is their Conversation? Are not their mindes, affections, and Conversations wholly on the earth? What is it they minde? earthly things. What is it their hearts are habitually taken up withall? earthly things. What is it they continually speake and discourse of? earthly things. Come into their company, and put the question to them that our Saviour put to the two Disciples going to *Emmaus*, *Luke 24. 17.* What manner of communications are these that yee have one with another as yee walke? Can they answer as they did, *verse 19.* Concerning *Jesus of Nazareth*. No, but concerning *Sheepe*, and *Oxen*, bargaines, farmes, prizes, of commodities, &c. Their breath like the breath of a dying man smelles earthly, *Iohn 3. 31.* Hee that is of the earth, is of the earth, and speakes of the earth. And hee that speakes of the earth, and mindes the earth, hee is of the earth, and hee is in the earth, up to the hard eares in the earth, and hath his Conversation altogether on the earth. That looke as the Apostle speakes of those false Teachers, *1 Iohn 4. 5.* They are of the World, therefore speake they of the World. So of these on the contrary. They speake altogether of the World, they thinke altogether of the World, they altogether minde the World, and therefore they are of the World, and they dwell on earth. They are like Moles alwayes working in the earth, and under-ground. How are these true



Christians that are enemies to Christs crosse? There bee many, sayes the Apostle in the eighteenth verse of this Chapter, *That are enemies of the crosse of Christ*. Certainly such are no true Christians. But who bee they that bee such? verse 19. *Who minde earthly things*. These men *licke the dust*, and therefore as *Augustine* descants upon that Text, *Psalm 72. 9. Quamdiu terra es in terram ibis. Quamdiu lingis terram? Amando terram lingis utique terram, & efficeris ejus inimicus de quo dicit Psal. & inimici ejus lingent terram. Aug. Serm. de Temp. 141.* They are amongst the enemies of Christ. To bee sure, they are such as put themselves under the serpents curse, *Gen. 3. 14. Because thou hast done this, thou art cursed above all cattell, upon thy belly shalt thou goe, and dust shalt thou eat. They licke dust, and eat dust, and lie and wallow in the dust, yea in the dirt of the earth, and yet these will needs bee true Christians. Is this to have ones Conversation in Heaven? Hee that hath his Conversation on earth, hath not his Conversation in Heaven; and hee that hath not his Conversation in Heaven is no true Christian. This is one sure evidence of a man that hath his Conversation on earth, that if hee might bee at his choice hee would bee content to have his abode and habitation on earth for ever; yea, and would give God a discharge for ever, for laying any claime to Heaven, so God would but assure him of a per-*



a perpetuity here. Too many there be of the prophane Cardinall of *Barbons* minde, who would not give his part in *Paris* for his part in *Paradise*. It is with too many in this case, as it was with those, *1 Chron. 4. 23.* These were potters, and those that dwell amongst plants, and hedges. There they dwell with the King for his worke. The meaning of that place is to shew the basenesse of some of the Jewes that when *Herry* was proclaimed for their returne to *Ierusalem*, where they might have enjoyed the freedome of their owne Countrey, and Religion, yet because they got their living with making pots for the King of *Babylon*, they thought themselves well as they were, and they rather chose to stay under the hedges of *Babylon*, and to live hedge-roagues there, then to goe to *Ierusalem* where they might have lived free-men, and have enjoyed the Ordinances of Gods worship. The holy Ghost brandes them for base persons. And so it is with many, might they but abide here for ever, with what they have, they had rather live here under the hedges of the *Babylon* of this world, then be at the paines to goe to the heavenly *Ierusalem*. A sure signe where their Conversation is, their Conversation proclaimes what kinde of Christians they bee. Earthly minded Christians then, are no true Christians, they have not their Conversations in heaven.

But wee have many good thoughts of hea- **Object.**  
ven,



ven, and wee have our mindes upon heavenly things, and therefore our Conversation is in heaven.

**Ans.**

It is not to bee denied, but that worldly men may have some thoughts of heaven, and about heaven; but yet for all that their conversation is not in heaven. That will appeare if their thoughts be considered what kinde of thoughts they be.

**I**

**First**, their thoughts of heaven are but *fitting thoughts*, they come and goe, and tarry not, abide not in the heart, they come and goe like flashes of lightening, they take up their lodging in the heart. The man that hath his Conversation in heaven, his thoughts of heaven are not flashes and glances, but settled habituell permanent thoughts. If there come ever such a traine of worldly thoughts into thine heart, they shall have lodging, *Ier. 4. 14. How long shall thy vaine thoughts lodge within thee?* They shall have lodging, not onely a bed for a night, but they can stay seven yeeres together with thee, and thou never thinkest their company troublesome. But when thoughts of heaven come into thine heart, there is hardly a bed, or a nights lodging to bee had for them, that is too too long, but it may bee thou salutesst them, and then givest them their passe, and so fare them well. Such thoughts are no arguments of a Conversation in heaven.

**Secondly**, It may bee these thoughts of heaven are but *accidentall*, they come by chance, not



not studied, purposed thoughts, but onely such as chop in by the by. The thoughts of heaven that a man hath that hath his Conversation in Heaven, are intended thoughts, purposed and studied thoughts, hee sets himselfe to thinke of Heaven, and the things of Heaven.

*Thirdly,* It may be these be *frustlesse thoughts* that leave no manner of impression on the heart. It may bee thou hast some thoughts of Heaven, but the way of these thoughts in thine heart are as *the way of an Eagle in the aire, as the way of a Serpent upon a rocke, as the way of a ship in the heart of the sea.* Prov. 30. 18. What impression leaves an Eagle in the aire? What impression doth a Serpent leave upon an hard rocke, or what impression doth a ship in the heart of the sea? Iust such an impression as thoughts of heaven leave in thine heart, that is iust none at all. They leave not such a worke behinde them as to make thee looke ere the more after Heaven, they leave no such worke as to make thee ere the lesse earthly, thou art as earthly and eager after the love of the world, after these thoughts, as ever thou wast before. It is not so with such as have their Conversation in Heaven. Their thoughts and mindings of Heaven are such as leave strong impressions behinde them, such as make them take more paines for Grace, for Christ then before. Therefore see how the Apostle joynes these two together, *Coloss. 3. 1, 2.* The setting



setting of the affections upon things above, or the *minding of things above*, and the *seeking of things above*. They then that *minde* things above, and have their thoughts upon things above as they should have, they *seeke* things that are above. Their mindings and thinkings of heaven are such as worke strong Impressions in them, as make them industrious, laborious in the serious seeking of heavenly and spirituall things. A thought of heaven that makes a man *wish* for heaven is a fruitlesse vanishing thought, but a thought of heaven that will make a man *worke* for heaven is the thought of the man that hath his Conversation in heaven. Thy thoughts at best set thee but a *wishing*, and not a working for heaven, and therefore these thoughts prove not thy Conversation to be in heaven.

Use 3.

This serves to answer the common Objection that men make when they are prest to that holinesse and obedience that GOD calls for. Why, say they, what would yee have? Would you have us to bee Saints? As if that were so strange, or so unreasonable a thing that men should bee called upon to bee Saints, as if none were to bee Saints but such as were red lettered in the Calendar. If yee bee Christians, you are to have your Conversation in Heaven, and must not they bee Saints that are to have their Conversation in hea-



heaven? If wee must have our Conver-  
sation in Heaven whilest heere on earth,  
then whilest wee live heere on earth wee  
must live as Saints.

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*FINIS.*

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between 18 and 19 have our contact-  
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18 19 20



